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THE MISSIONS OF NUEVA CALIFORNIA

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From an Old Painting.

FR. JUNÍPERO SERRA.

THE

MISSIONS

OF

NUEVA CALIFORNIA

An Historical Sketch

BY

CHARLES FRANKLIN CARTER

WITH ILLUSTRATIONS FROM DRAWINGS BY THE AUTHOR, FROM PHOTOGRAPHS, AND REPRODUCTIONS OF OLD PRINTS

SAN FRANCISCO
THE WHITAKER AND RAY COMPANY
(INCORPORATED)
1900

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INTRODUCTION.

During a four years' sojourn in California, the writer quickly became interested in the early history of the state, in those days of the Catholic *régime*, when that land was under the domination of the Franciscan Order, and which might be called the Mission chapter in the history of the state. Desiring some book on the Missions, and the history of Mission days, a slight inquiry revealed the fact that a work of this kind was not to be had. Books on the Missions have been published from time to time, but they are usually brochures,—hardly more, in fact, than little albums of photographs, souvenirs for the tourist trade. To find the information sought for, it was necessary to go to Bancroft's and Hittell's histories.

This is well enough for those having unlimited leisure to devote to the purpose; but the tourist, spending from three or four weeks to as many months in the state, has not the time requisite for delving in an exhaustive history, neither can space in one's trunk be given up to carrying about such heavy and bulky volumes. A small book, historical and descriptive, authoritative and dependable, and which would take the place of a handbook for one visiting the Missions, has been the writer's aim in the little work now offered to all lovers of these historic spots.

Remembering his own wants, the writer, in preparing the present book, has tried to make it not only serve the purpose, in some measure, of a guide-book to the Missions, but also to present the subject briefly, yet somewhat fully, to those interested in the early history of California. He makes no claim to original research. Many of the old Mission records are scattered far and wide, some lost or destroyed, and as the field has been so thoroughly gleaned by Hittell and Bancroft, it would have been useless to have gone over the same ground for a simple relation like the present.

The first two sections of Part I were published, condensed, in the *Land of Sunshine* magazine, May to August, 1897. The thanks of the writer are due to Mr. Charles F. Lummis, the editor of the magazine, for his kind permission to reprint this portion, and as originally written. The writer wishes also to express his acknowledgments to the Rev. J. J. O'Keefe, O.S.F., of Santa Bárbara and San Luis Rey, and to Prof. E. S. Holden, formerly of the Lick Observatory, for most courteous and detailed replies to letters of inquiry addressed to them.

A word as to the illustrations. In sketching the Missions, the writer has drawn them with strict regard to architectural and topographic truth, eliminating only such objects as were palpably intruders of a later date. A railroad and a telegraph line in front of a church building; a mound of hay and a mowing-machine close to an arched cloister; a modern windmill for pumping water, looming up high above the walls enclosing a *patio*, — such things are better left unrecorded. This a photograph cannot do, and the writer has made use of photographs only for those Missions he has not sketched, or which, if taken some years ago, show the subject in a less ruined or altered condition. Nearly all of the writer's drawings were made in 1895, but some of the photographs are of an earlier date. In addition, three or four old prints, reproduced in the *Land of Sunshine* magazine, have been reprinted from that magazine.

In speaking of the earthquake of 1812, page 46, it is stated that only three earthquakes causing loss of life have occurred in what is now the United States. Down to December, 1899, this statement was correct, but at the present time it is no longer true. On Christmas morning of last year, a few minutes after four o'clock, a somewhat severe shock was felt generally from Los Angeles to San Diego, which resulted in doing some twenty thousand dollars' worth of damage to buildings and property at San Jacinto and at Hemet. At Saboba, an Indian village near San Jacinto, about thirty of the oldest squaws had gathered, the night before, in an old adobe hut, to celebrate Christmas with their legendary Indian games. Overcome by too much drink,

they had fallen to the floor in a stupor, from which they were not able to rouse themselves and escape from the building before it fell upon them, killing six, injuring two fatally, and several others badly. Small as was the number killed, this *temblor* must, henceforth, be included in the list of fatal shocks which have occurred in the United States.

Should this little book fill, in however slight a degree, the purpose of a handbook for those visiting the Missions, and desirous of information regarding them, as well as arouse more fully an interest in, collectively, the noblest architectural remains of former days to be found in the United States, the writer will be abundantly repaid for his labor.

C. F. C.

Santa Bárbara, September 10, 1900.

THE

MISSIONS OF NUEVA CALIFORNIA.

PART I.

I.

SETTLEMENT OF NUEVA CALIFORNIA. INCEPTION OF THE MISSIONS.

1769–1800.

The early history of California is, probably, the most interesting and picturesque of that of any state in the country now included in the United States. For energy of purpose in the inception of the missions established by the Franciscan order of the Catholic Church; for courage to persevere in the face of numberless difficulties; for continued zeal shown toward the betterment of the Indians, even under the stress of danger to life; for the wonderful rapid growth in prosperity and power of the great Missions established at various points from San Diego to San Francisco; for picturesque scenes of Mission, Mexican, and Indian life during a period of more than half a century, with their manners and customs utterly foreign to anything else found in the United States; for the sad, pathetic death of the Mission system after its glorious spiritual career,—for all these things the history of this state forms a chapter second to none, in interest and picturesqueness, of all our state histories. H. H. Bancroft, in the preface to his *History of California*, says: "The past of California, as a whole, and in each successive phase, furnishes a record not excelled, either in variety or interest, by that of any New World province. . . . The period of Spanish occupation, of spiritual conquest and

mission development growing out of Franciscan effort, of quiet pastoral life with its lively social monotony, is a fascinating subject that in no part of America can be studied more advantageously than here."

It is difficult, sometimes, to realize that the states and territories comprising the southwestern section of the United States were settled and under civilized control, to some extent at least, at the period of the American Revolution. Texas, New Mexico, and Arizona had been under the rule of Spain for more than two centuries, and although, of course, not settled nor at peace with the native Indian tribes, as were by this time, to a great extent, Mexico and the South American dependencies of Spain, yet they were nominally a part of that European power, and so conceded, without much opposition, by the rest of the world. Cut off as Texas and the territories were from the United States by the vast prairies of the Mississippi Valley, and by the mountains and deserts beyond, at that time all but impassable to the most adventurous, the nation on the eastern border of this barrier had no conception of the political status, hardly any idea of the existence, of the country to the west. Yet in Texas there were Missions established by the Church that were old in 1776, as Americans regard age. Near San Antonio are the remains of a Mission, La Purísima Concepcion, which was at that date sixty years old, having been founded in 1716. The church at present standing there was begun in 1731, and is in excellent preservation. The church, the ruins of which may still be seen, of the Mission San José y San Miguel de Aguayo, about two miles from La Purísima Concepcion, was famed, in its day, above all the Texas Missions, for its elegance and beauty of design, the Spanish king having sent out his own architect to build it. This Mission was founded in 1720. And even these were not the oldest,

—the earliest Mission, in what is now the state of Texas, having been established in 1690. It was afterward abandoned.

The history of California has not so remote a period for its beginning as the other provinces of Mexico above mentioned. Leaving aside, as history, its discovery and the various explorations along its coast, the true starting-point of its historical annals was the year 1769,—the year of the arrival of the first missionary expedition from Mexico and founding of the first Mission. Although the date of the first occupation of California is so much later than the earliest of Texas and New Mexico in history, the whole Mission history of the younger province will be found vastly more interesting, from the point of view of the picturesque, as well as from its far-reaching results, even to our own day, than that of the older countries. But to go back to the explorers for a moment. Hernando de Alarcon discovered and sailed up the Colorado River in 1540, searching for the Coronado expedition to Cíbola, but he seems not to have left the river, which was named Buenaguia, to explore the interior, either on the east or west banks. Later in the same year, Melchior Diaz crossed the Colorado in search for Alarcon, and marched inland four days, but returned without results. Probably he was the first man to visit California. In 1542, just fifty years after Columbus discovered this continent, Juan Rodriguez Cabrillo discovered the Bay of San Diego, naming it San Miguel; journeyed up the coast, stopping at various places, and reaching, perhaps, the northern boundary of the state. Sir Francis Drake voyaged to the coast in 1579, but little is known of the results of his visit. In 1602, Sebastian Vizcaino anchored in San Diego Bay, which he renamed, giving it its present name. Other places named and renamed by him retain his

nomenclature to the present day,—Santa Catalina, San Pedro, and Monterey, for example. Thus we see that this part of America is not so much later than the eastern coast in antiquity of explorations, however far behind in the beginning of political history.

Every one knows that Columbus, when he discovered the New World, had no conception of the character or magnitude of his discovery. At that time all maritime nations were filled with the idea of finding a shorter passage to Asia and the Indies, which would obviate the long detour around the Cape of Good Hope; but it was reserved for Columbus to put into execution the grand idea, then beginning to occupy the attention of the sailors of Genoa, of sailing *westward* for the same purpose. Once possessed with the conviction that the earth is round, it was a very simple matter to continue to its logical conclusion, that by sailing far enough in a westerly course he would reach the Indies; and this was the task he set for himself when he sailed from Spain in 1492. Columbus's greatest error was in his guess—for it was hardly more—of the size of the earth, thinking it much smaller than it is; so that on arriving at land among the West Indies, he believed he had reached Asia, on a part of the coast not known nor laid down on the maps, and in this belief he remained during the rest of his life, dying without an inkling of the great continent he had given to the world. What he had discovered was supposed to be a vast, unknown part of the Asiatic continent projecting into the ocean from the mainland; and for years after his death, discoverers were bent on finding a passage, which was thought might exist, to the known part of Asia. Gradually, as time went on, this supposition became so fixed as to amount to a belief from which no one could be shaken, and this belief was general down to the eighteenth century.

Indeed, a remnant of it has survived to the present day, for our Arctic explorations have had for their aim, in addition to the discovery of the Open Polar Sea, the finding of a Northwest Passage; but in our day the object of the discovery has been scientific, instead of commercial. In the early part of the sixteenth century, this open passage was believed to be somewhere in the region of the Isthmus of Panama, or in South America. As time went on, and the continent became better known, the location of this passage was moved north, farther and ever farther, until now we have banished it to the regions of eternal snow. This has been named the "Northern Mystery," and, like other mysteries, it bewitched the men of those times, so that there was hardly an explorer of the new continent who was not led into following this *ignis fatuus*. At the time of settlement of the new provinces of Mexico, Texas, and Lower California, this passage, called the Strait of Anian, was located somewhere to the north of the present state of California, the Gulf of California being supposed to lead to it. In fact, early in the eighteenth century the Colorado River was considered the continuation of the gulf, and thought to run north, coming out into the Pacific somewhere in the region of Cape Mendocino, thus making an island of Nueva and Baja California, which were so represented on many maps of that time. It was only gradually, as the gulf was explored, that the Colorado took its true place in geography, thus depriving the island theory of California of its chief support.[1]

The occupation and settlement of California was a politi-

[1] Yet this error was not universal, for F. J. Clavigero, in his *Historia de de la Antigua o Baja California*, says (Libro segundo, §1, note) that he had seen a map of Lower California, drawn in 1541, printed in Mexico in 1770, representing that country as a peninsula.

cal as well as a religious measure, the political side having more weight with Spain than the religious. This was particularly true of Nueva or Alta California, for the long line of the Pacific coast to the extreme north presented an inviting field for foreign conquest, which, if it had been allowed to occur, would have been the greatest menace to Mexico on her northern frontier. Another reason for the settlement of the northern country was to furnish a port where Spain's ships from the Philippines could touch and take on water and provisions, thus breaking the long voyage to Mexico. With the extensive commerce between the two countries, there was great need of such an intermediate port.

This aspect of the case, however, was not of such moment in the settlement of Baja California, the religious side having more weight,—apart from the well-known greed of every nation to extend its borders, and annex lands, far or near, to the mother country. Spain was no exception, and with the huge neighboring peninsula, rich in supposed mineral wealth, and the pearl-fisheries then well established, it is quite beyond the bounds of reason to suppose that she would do otherwise than take possession of it. This was the policy of Spain, and she wasted no time in carrying it out, for we find that as soon as she could give attention to it, after having acquired a foothold in Mexico which left her free to extend her power, she sought the acquisition of the peninsula; and as early as 1697 the first Mission in Baja California, Loreto, was founded by the Jesuits. This was followed, during the next one hundred years, by a large number of Missions from one end of the peninsula to the other, as the exigencies of political power and the needs of the native Indians required.

In order to understand clearly the Mission history of Cali-

fornia, as indeed of all provinces of Spain gained from their native tribes, it is necessary always to remember that at that time the power of the Church was vastly greater than it is at the present day; that this power was in a large measure temporal, the various religious orders exercising a *role* in secular matters sometimes beyond their legal rights, even defying the king of Spain himself. In the case of the Missions established in the Californias, their authority was almost paramount; they had the political as well as the ecclesiastical power, and they used it to the utmost, but at the same time taking care they did not go too far in provoking the ill-will of the king, or of the viceroy of Mexico. For although sufficient unto themselves, as they tried to deceive themselves into thinking, and as they in reality were in many cases, it was to their advantage to accept the military aid of Mexico; and they were not slow to see it. A *presidio*,[1] where were encamped a number of soldiers for the preservation of peace and the assistance of the Missions, was usually the first settlement in a new country, preceding the Mission itself. This was the case in Texas and Nueva California, though it does not seem to be true of Antigua California. Then, as the Missions were established throughout the land, presidios were founded at those places most exposed to danger. The monks had as little to do with the presidios as was possible, there being always a feeling of hostility between them, due in part to the loose, irregular life led by the soldiers. At first a necessity, as time went on and Missions were founded in great numbers, presidios became less needful; to the twenty-one Missions of Nueva California there were but four presidios. This, of course, was only the natural result, for as the Missions increased in numbers, and

[1] Garrison; fortress.

made their influence felt for good on the natives, who were brought under their rule, the necessity for an armed force became less.

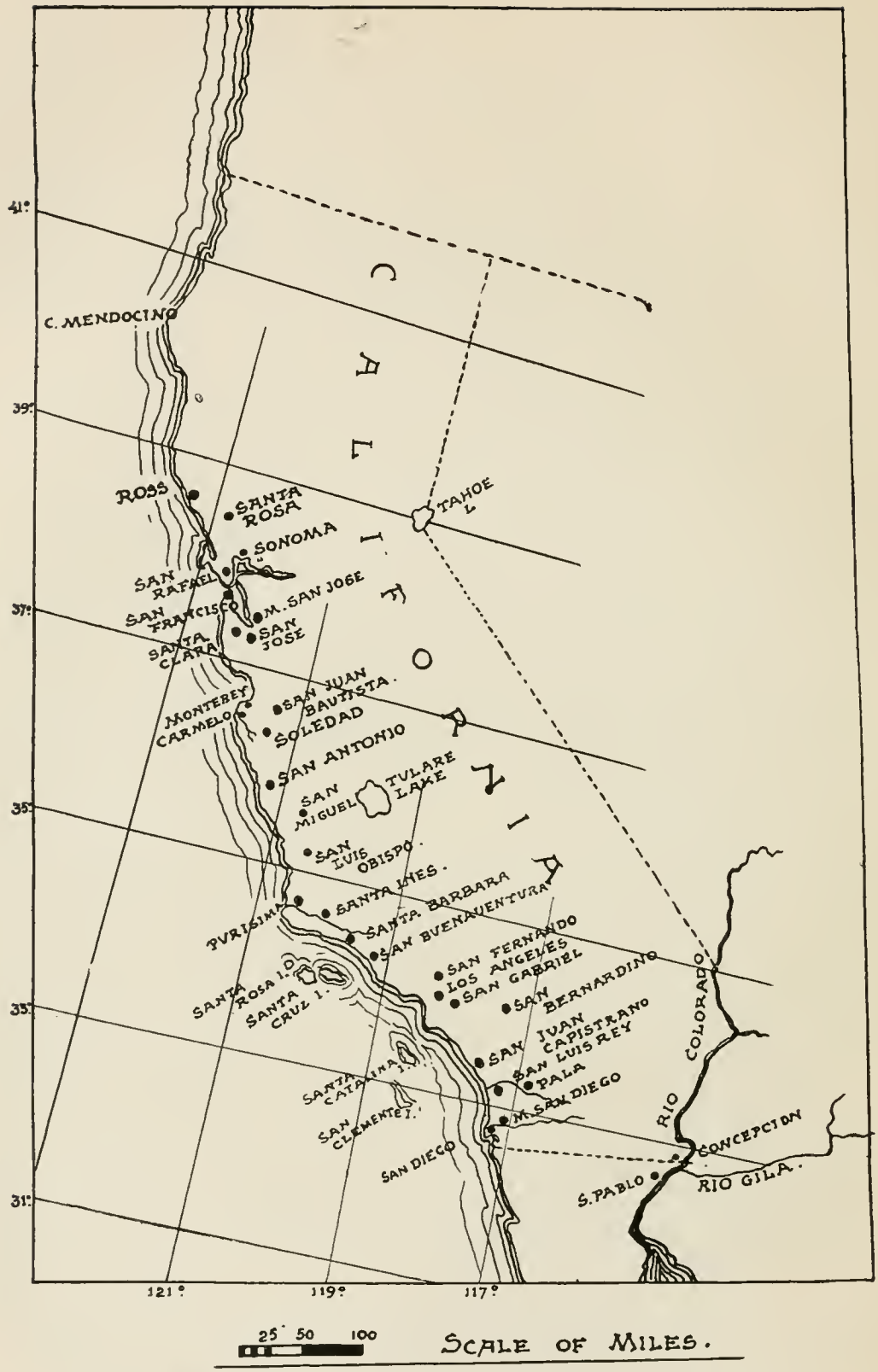
The Jesuits were the founders of all the early Missions in the peninsula, down to the time of their expulsion from the kingdom in 1767. It is not within the province of our particular subject to enter into the causes that led to their expulsion; it is sufficient to say, merely, that the priests had brought on themselves the displeasure of the Spanish king, having gone too far in matters temporal, principally on account of their refusal to pay the tax on their properties, which was by law a tithe, but which in some instances had been reduced to half of the tenth, or even less. This was the case in Mexico. The Jesuits had also been accused of conspiring against the king,[1] but this may have been merely an excuse. The result was their banishment from kingdom and provinces, and the confiscation of all their properties, including the Pious Fund (*Fondo Piadoso de Californias*). This fund was the result of many gifts and offerings, made by various persons for a long term of years, by means of which the Jesuits were enabled to found and support their religious establishments in the peninsula. On their expulsion, this fund, seized by the crown, was held in trust for the two religious orders succeeding them in this field. The Missions in the peninsula were given over to the Franciscans, who, soon after, were obliged to divide them with the Dominicans. The Franciscans founded only one Mission in Baja California,[2] turning their attention almost at once to Alta California, and a few years later they ceded all their rights in the peninsula to the Dominicans, keeping for themselves the northern country. This was mutually satisfactory, and left the latter

[1] Hittell, T. H.: *History of California*, vol. 1, p. 252.

[2] Mission San Fernando de Velicatá, founded May 14, 1769.

entirely free from all ecclesiastical interference, outside their own order.

For several years prior to 1769, Mexico and Spain had been alarmed by the encroachments of the Russians on the coast to the far north, seal-fishing constantly leading them to extend their area of fishing-ground, which at this time reached occasionally to the California coast. Russia was the principal cause for alarm, but any nation was likely to lay claim to the coast country, and to occupy it; and Spain was not slow to see the advantage of taking measures to forestall any such contingency. Accordingly, by order of Carlos III, an expedition was fitted out to occupy and fortify San Diego and Monterey. In four divisions—two by water and two by land—the expedition started; the first water division, on the San Carlos, leaving La Paz, Baja California, January 9, 1769; the last land division, under the command of Gaspar de Portolá, governor of the peninsula, accompanied by the great missionary, Fray Junípero Serra, left Santa María, May 11th. The second water division, on the San Antonio, was the first to reach San Diego, anchoring in the bay April 11th. They had journeyed too far north at first,—as far as Santa Cruz, one of the Channel Islands, which name they gave to it because of the honesty of the natives in restoring an iron cross left on shore. Retracing their way, they this time found San Diego Bay, and there they waited for the San Carlos, which did not arrive until the 29th. All the crew of this vessel were found stricken with the scurvy, and the first thing done was to establish a hospital for their care. This was probably in the limits of the present San Diego (New Town), which, soon after, was moved some miles north, to what is now called Old Town. Of the ninety sailors, soldiers, and mechanics stricken with the scurvy, less than one third recovered.



OUTLINE MAP OF CALIFORNIA, SHOWING LOCATIONS OF MISSIONS.

The first land division, with twenty-five *soldados de cuera*,[1] and forty-two christianized natives from the northern Missions of Antigua California, arrived May 14th, and the second reached the place July 1st. Fifteen days later, on the 16th, was founded the first Mission in Nueva California, and dedicated, with all the ceremonies at command in the wilderness, to San Diego de Alcalá,[2] after whom Vizcaino had named the bay long before. Converts are necessary to the success of a Mission, but the Indians of this place, mild and friendly as they were, could not be persuaded to conversion; and for a full year after the coming of the missionaries, there was not a single neophyte enrolled at the Mission,—a fact unparalleled in the whole Mission history of California.

Two days before the dedication of the Mission, Portolá, with nearly all his force, marched from San Diego on the northern expedition to find Monterey Bay, and to establish there the second Mission. Notwithstanding the description of the region written by Vizcaino, and the well-known reports of vessels which had coasted in that neighborhood, Portolá and his men failed to recognize the bay when they arrived there. There was, however, some excuse for this: Vizcaino visited the place in the winter-time, when all vegetation was at its most luxuriant period, and the Rio Carmelo a large, rushing stream, as he described it. In July, on the contrary, all this was changed: the ground resembled a barren waste; the river was reduced to a mere thread; and the whole scene was a total contrast to the description with

[1] Cuirassiers.

[2] St. James of Alcalá, a saint of the Order of the Capuchins, was a Franciscan of Andalucía. He lived from 1400 to 1463, and was canonized in 1588. He did not hold any high position, but was noted for his piety and for the miracles he performed during his life, as well as those wrought through him after his death. His day is November 12th.

which they were familiar. So, after erecting a cross here, they continued up the coast to Port San Francisco, all the time looking for Monterey Bay. Still unsuspecting their whereabouts, they decided to abandon their search for the time, and returned to San Diego, reaching there in January, 1770. Discouraged with the outlook, their supplies nearly gone, Portolá ordered a *novena*,[1] at the end of which, if no help arrived, they would return to Mexico. Before the fateful day, the San Antonio, which had been sent to Mexico long before, was seen to come into the bay from the north. According to instructions given in Mexico, where it was thought that the greater number in the expedition would be found at Monterey by that time, the San Antonio had sailed for that place, and had passed by San Diego, in sight of the perishing colony, without a stop; but their water giving out, they made a landing in the Santa Bárbara Channel, where they learned from the natives of the return of the party. The captain, giving credence to his superiors rather than to the natives, would have continued on his way, but the ship having lost an anchor, he was obliged to return to San Diego in order to take one from the San Carlos. The San Antonio retraced her course at once, bringing the long looked for aid, and this little settlement, the precursor of future power and renown, not only to California, but to the Church, was saved on the very brink of ruin. What would have been the history of this great state, had the humble beginning been given up at that time? How long would it have been before another settlement would have been made, — perhaps by another power, — and under what conditions? That the land would have been appropriated by some nation, and at an early date, is most certain; but it is not so certain that

[1] A period of prayer or worship continuing nine days.

Mexico would have been that nation, for there is much probability it would have been Russia, which was even then not far away, menacing the coast; or England, which had her eye on the country, as she ever has on all lands that can, by any possibility, be gathered into that great empire; or even the United States, which was at that time eager to extend her frontier westerly to the Pacific, and was in terror lest Eng-

Old Print. From the *Land of Sunshine* Magazine.

LANDING AT SAN DIEGO.

land should gain possession of the prize. Speculation is lost in conjecture of what might have been. Picture the delight of the men when they realized their expedition, into which they had put their heart and soul, was saved at the last moment by God's providence!

Among the explorers there were some who suspected that the bay which Portolá could not reconcile with Vizcaino's description of Monterey Bay was in reality the one sought. Padre Serra was of this number, and doubtless in great

measure through his influence, Portolá set out once more, in April, for their much-desired object, in an expedition of two divisions, one by land and one by sea, Serra accompanying the sea division; and this time they recognized their former camping-place as the bay so long sought for. At this season of the year the country must have resembled much more nearly the picture they had in mind. The cross they had left standing was still there, and surrounded with feathers, arrows, meat, and fish, — the Indians thus doing homage to the strangers' God, — and tales were told of the cross being illuminated at night, and growing in height until it reached the heavens. With joyful hearts the second California Mission, San Carlos Borromeo,[1] was founded, June 3, 1770. This was both Mission and presidio, the political desire of Spain coming out more strongly at this place, — a point far to the north of her frontier, and comparatively near the Russian line of encroachment. However, in spite of this fact, a presidio at this place was of the greatest usefulness, if not necessity, as it remained the northernmost point of settlement for six years.

The news of the successful founding of San Diego and Monterey caused the greatest rejoicing in the City of Mexico, and a solemn mass of thanksgiving was sung in the Cathedral. The reports were indeed so good that it was decided at once to provide everything needed for the founding of five new Missions, and the San Antonio, laden with these supplies, and with ten friars, returned to Monterey early in 1771. Serra and his men set out for the south from Monterey to call into being these new establishments, and on the 14th of July founded the Mission of San Antonio de

[1] St. Charles Borromeo, son of the Count of Arona, and nephew of Pius IV, was born at Arona, near Milan, in 1538. He was Archbishop of Milan, and a Cardinal. He died in 1584; was canonized in 1610.

Padua,[1] in the presence of only one native, who, however, soon brought others of his tribe to aid in erecting the buildings. Two months later, the fourth Mission, San Gabriel Arcángel, was started. The miracle of the wonderful cross at Monterey had here its duplicate in a picture of the Virgin Mary. While the party were making a survey, a great number of Indians, led by two chiefs, came near, and with hostile demonstrations attempted to put a stop to the proceed-

Old Print. From the *Land of Sunshine* Magazine.

MIRACLE OF SAN GABRIEL.

ings, whereupon one of the Padres displayed to their gaze a picture of the Virgin, painted on a cloth. The Indians, on seeing it, threw down their arms, and crowded around the image, each bringing gifts,—the chiefs laying their necklaces at its feet,—in token of submission to the beautiful

[1] St. Anthony of Padua was born at Lisbon, 1195; died at Padua, 1231; canonized in 1232. He was noted for his sermons, which affected even the fishes. His day is June 13th.

Queen of Heaven. San Luis Obispo,[1] the fifth Mission, was not founded until September 1, 1772, after which there was an interval of four years before any extension of the Mission system was undertaken.

In viewing the ruins of the various Missions as we find them to-day, it is difficult for the imagination to go back to their humble beginning, of which these are so proud a result. What we see now are buildings and ruins erected almost entirely during this century, but at a very early period of it,—most, if not all, before 1820. Of the earliest buildings not a vestige remains, which cannot be counted a loss, except from the point of view of antiquity, for they had not the slightest pretension to architecture, serving only a temporary use at the best. Great results grow from small beginnings, and the Missions of Nueva California are a good example of this maxim. At the first, these Mission buildings, including the church, were of the humblest appearance, built in the stockade or palisade form, which later gave way to adobe walls, made by the members of the Missions, and the Indians, as they were brought under the control of the Padres. They were usually one story high, with a flat roof of rafters, with shingles, if they were to be had,—if not, of straw or rushes; sometimes, too, of adobe mud, which, however, proved unsatisfactory in rainy weather. The difference between the church and the other buildings was the slightest,—a trifle larger in size, perhaps with some approach to a tower or façade surmounted by a cross, and a bell hung from the branch of a tree near-by. The church was one of a number of buildings,—some of

[1] St. Louis, Bishop of Toulouse, was the son of Charles of Anjou, King of Naples, and nephew of St. Louis of France. He was born in 1275; joined the Franciscans, 1294; died, 1298; canonized, 1317. His day is August 19th.

them attached to it, forming part of the same structure,—which were occupied by the Padres and their attendants. In the neighborhood, in every direction, were the houses of the Spanish and Indian neophytes, constituting the population of the Mission, their houses,—at first of rushes, soon replaced by adobe, which very early became the universal building material,—of the smallest dimensions, sometimes containing no more than one room. In the distance, with a radius of many miles, were the lands cultivated by the Mission people, gradually reclaimed from the desert by care and irrigation, and from which, as the Missions grew self-supporting, they gained their livelihood. As time went on, and the Missions became more populous and flourishing, these buildings, which at first answered all purposes, were replaced by others more in keeping with prosperity and wealth, until at last were seen such beautiful structures as those now in ruins at San Luis Rey and Capistrano, or the interesting and still occupied Mission of Santa Bárbara, in all of which the Moorish style is predominant. But more about the Mission architecture will be found in the descriptions of the various Missions, and the illustrations accompanying them.

The Indians of central and southern California, the seat of Mission operations, were divided into innumerable small tribes, which at this distance of time it is impossible to identify with any approach to accuracy as to name and locality. Each tribe had a name by which it designated itself, and another name by which it was known among all the other tribes, thus causing endless confusion to the historian; and it is a profitless task to attempt to bring order out of such a chaos, it being enough to name the two largest and most powerful tribes of southern California: the Coahuias, in the latitude and neighborhood of the Pacific coast and the

San Bernardino Mountains, and the Diegueños,[1] in the extreme southern part of the state. In central California there were no similar large tribes, but any number of small ones inextricably mingled; of which such ones as the Tulares, the Tejons, the Sonomas, and others, are as well known to us as any, from their names, which have been bestowed upon the regions they inhabited. It is a source of much surprise to students of these Indians to find them so low in the scale of savagism. They were favored by one of the finest climates in the world, had little or no difficulty in procuring their sustenance, seldom warred with neighboring tribes, yet we find them far below the aborigines of northern California, and surpassed in many respects by the tribes of the Arctic regions; even the Pueblos, Navajos, and Apaches of Arizona and New Mexico were their superiors in strength of character, as well as in many of the arts of peace, which denote a tendency toward civilization. The California Indians were indolent, nearly or quite naked, and although of a peaceful disposition, hardly above the brute in intellect or morality, having scarcely a vestige of religion. This last fact, and their mild disposition, gave the Franciscans an undoubted advantage from the very start, rendering their labor of conversion easy and rapid, and making possible the grand results we find achieved fifty years later. Bancroft gives as a probable cause of the low status of these Indians, as compared with those north and south of them, the extremely vague supposition of vast natural phenomena, terrestrial cataclysms in the remote past. This is very unsatisfactory, but no better reason has as yet been found.

[1] This name was bestowed on them by the Padres, from their nearness to San Diego, taking the place of their original name, which is now forgotten. As there is a certain similarity in their language to that of the Yumas, they are thought by some to be a branch of that tribe.

In 1772 (April 7th) the long series of negotiations at last culminated in the final and complete separation of the Missions of Antigua and Nueva California. The Dominicans kept all of the peninsula, while the Franciscans retained the Missions already founded in the upper country, as well as reserving the entire province for future establishment. In the same year was founded the fifth Mission, San Luis Obispo. Padre Serra, president of the Missions of Nueva California, desired to establish the Mission of San Buenaventura, on the Santa Bárbara Channel, a populous district, and one well suited for a missionary establishment. The site, however, was far from the other Missions, and the military force too small to furnish the necessary guard. Serra, in his enthusiasm, was blind to this, and was led into a controversy with Fages, the military *comandante*, acting as governor, who refused him the aid demanded, until more soldiers should be sent to California. The controversy between these two men was a bitter one, ending at last in the recall of Fages, who was succeeded by Rivera, in the year following. Serra charged Fages with various offenses, all included in the broad one of undue interference in Mission affairs. This, with other motives connected with Mission rule, induced Serra to go to Mexico to lay his grievances and wishes before the viceroy, which he did in his first annual report, dated May 21, 1773.[1] The five Missions were in charge of nineteen friars of the College of San Fernando, City of Mexico. During the five years, 491 converts had been baptized, of which San Carlos had the largest number, and 62 couples united in Christian marriage. Agriculture was car-

[1] The resolution of the *junta de guerra y real hacienda*, dated April 30, 1772, which gave the peninsula Missions to the Dominicans, required from the Franciscans an annual report on the condition of the establishments in their field of labor.

ried on at first with difficulty, for irrigation was imperative at nearly all the Missions, and this could be learned in a new country, with many climatic differences, only by experiment; but as the Padres gained experience, the harvests improved. Pasturage was good, and the live-stock distributed among the Missions flourished from the beginning. Serra was successful in his efforts on almost every point: Fages was removed; the power assumed by the military authorities was curtailed, and the Padres were to have the right to manage the Indians without interference; provisions, tools, and vestments were to be regularly supplied; and eighty soldiers were to be sent into the new country. A royal edict dated September 10, 1772, ordered the viceroy to assign thirty-three thousand dollars annually for the maintenance of the Missions and the founding of future establishments,—a continuation of the provisional annual sum until this time assigned by the viceroy. Serra returned to San Diego in March, 1774.

In August of the same year, Mission San Diego was removed about six miles inland, to the site of the present ruins. This was necessary, on account of the difficulty of procuring crops at the old site, from the drying up of the river in the summer, and as for some years crops had been grown at an inconvenient distance; then, too, it was desirable to remove somewhat from the presidio,—a by no means unimportant consideration, in the eyes of the Padres. In the year following, during the night of November 4th, this Mission was visited by a horde of savages, who set fire to the buildings, and killed one of the friars and two men. Padre Luis Jaime, on waking, and finding the buildings in flames, rushed out, crying his customary salutation, "*Amar á Dios, hijos.*"[1] That was the last ever seen of him alive.

[1] "Love God, children."

His body was found later, naked, bruised from head to foot, and with eighteen arrow-wounds. It was buried in the presidio chapel, in Old Town, and, later, on the rebuilding of the Mission, removed to it. This revolt was incited by two neophytes, brothers, who, after their baptism, escaped from the Mission and visited all the Gentiles for miles around, rousing them to kill the Spaniards. They had also stolen fish from an old woman, which may have had something to do with the ill feeling, but this is all that is known of the cause. When Serra received the news at San Carlos, he exclaimed, "God be thanked. Now the soil is watered; now will the reduction of the Diegueños be complete."

The Mission of San Francisco de Asis,[1] Mission Dolores, called so because it was situated on the *Laguna de los Dolores*, was founded October 9, 1776, the northernmost, with two exceptions, of the twenty-one Missions. A presidio had been established here a short time before. The Mission of San Jaun Capistrano[2] was founded in the same year. This Mission had been begun the year before, and work was progressing rapidly on the buildings, when, November 7th, news was brought of the disaster at San Diego, and the

[1] St. Francis, founder of the Franciscan order, was born at Assisi, 1182. He was given to somewhat dissolute habits in youth, but after an illness, during which he claimed to have had shown to him in dreams his future vocation, he gave up his former life, and retired to the convent of Porciúncula, near Assisi, where, later, he founded the celebrated order bearing his name. Many miracles were wrought by and through him, the most famous being that of the *stigmata* or *llagas de Jesus*, bestowed on him while asleep. He died October 4, 1226, and was canonized, 1228. His day is the day of his death, October 4th.

[2] St. John Capistrano was born at Capistrano, in the kingdom of Naples, 1385; he became a Franciscan, 1415; died, 1456; and was canonized, 1690. He was noted for his zeal against heretics, holding high positions in the Inquisition, and was a Crusader. He was a voluminous writer on ecclesiastical subjects. His day is October 31st.

military force was called away. This put a stop to the work for a time, and the new Mission was abandoned. Nothing further was done until the next year, when, November 1st, the Mission was dedicated. It was favored almost from the start; the natives were well-disposed, and the Mission never had any trouble from them in the whole course of its life. Baptisms, consequently, were many; the number baptized in 1790 was 569, and the neophyte population in that year, 741. At a later date there was erected at this Mission the finest church building in the whole Mission history of Nueva California, the ruins of which, to this day, are the admiration of every beholder. Mission Santa Clara[1] was established January 12, 1777; and in the same year, November 29th, was founded the first *pueblo*[2] in Nueva California, — that of San José de Guadalupe, about three miles distant.

With the exception of a few land grants from the mother country, and the presidios and pueblos, all the land belonged to the Missions, the land of one Mission extending to and bounding that of the neighboring one. The Padres wanted no settlements in the country, except the Missions themselves; but such, naturally, was not the object of the home government. As California was to be used for a protection on her border, Mexico paid but slight heed to the protests of the Fathers, and, whenever feasible, founded pueblos, consisting of family and individual colonists, under their own municipal government, and not answerable to the Missions in any respect, except ecclesiastically.

[1] St. Clara, the first Franciscan nun, daughter of a noble family of Assisi, was born, 1193. She was converted by the preaching of St. Francis when seventeen years of age, and retired to the convent of Porciúncula, St. Francis's own retreat. She died, 1253, and was canonized, 1255. Her day is August 12th.

[2] Town.

From a Photograph.

MISSION SANTA CLARA.

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Then, too, in the purpose of the government, the pueblos were intended to be not only self-supporting, but to assist the Missions by producing in sufficient quantities all the necessaries of life, thus rendering the country commercially independent of Mexico, and doing away with the uncertain trade between the two. But it was a slow, difficult undertaking, few desiring to emigrate to an almost unknown country of vast extent,—and full of terrors because so little known,—with few settlers, but swarming with a horde of savages, so that as late as 1835 there were only three pueblos in the whole province,—Los Angeles, the largest, with a population of about 1,500; San José, 600; and the *villa*[1] of Branciforte, with not more than 150. The last had been used by Mexico, to some extent, as a penal colony, which hurt its prosperity for many years, no respectable person being willing to go there for a permanent home. These pueblos had each their *alcalde*[2] and *ayuntamiento*,[3] and were strictly autonomous, answerable only to the governor.

It had been the intention of the Jesuits, when they held sway in Mexico and the provinces, to form a continuous line of Missions around the gulf, from those long established in Sinaloa and Sonora to the later ones in the peninsula. The greatest stretch of unoccupied land was around the mouth of the Colorado River, at the head of the gulf. This project was never carried out by them, but after the settling of the northern country by the Franciscans, the advantage of it soon became apparent. It was even more of a necessity to them, for this point was on the direct line of trade between Sonora and San Gabriel and the neighboring Missions, the road by which all their supplies from Mexico by land came. The Yumas, a powerful, warlike tribe of

[1] A town enjoying peculiar privileges not granted to a pueblo.

[2] Mayor. [3] Municipal council.

Indians, lived in that part of the country, and the Mission trains were much exposed. Accordingly, Isidoro de Croix, the *comandante general* of the Internal Provinces, made preparations for two Missions on the west side of the river, — La Purísima Concepcion de María Santísima, on the site of the present Fort Yuma, and San Pedro y San Pablo de Bicuñer, three leagues below, both founded in the fall of 1780. The system of management of these Missions was, however, altogether different from the one employed in the other establishments. They were pueblo Missions, uniting, in a measure, the attributes of presidio, Mission, and pueblo, the Fathers teaching and converting the natives, but without exercising civil control, the Indians being left to follow their own mode of life, and support themselves without material assistance from the missionaries. Eight soldiers, with a sergeant or ensign as commander, and eight freemen, married and with their families, as inhabitants, were assigned to each of these pueblo Missions. This was a wide departure from the usual plan, and induced, probably, by the necessity for economy; and the result was only natural. With the fierce Yuma Indians the time needed for dissatisfaction was short, and in July, 1781,—less than a year after their foundation,—the natives rose in insurrection, burned the Mission buildings at both places, and killed the four Padres. Only seven men are known to have escaped, while at least forty-six were killed. These Missions were never restored, and the need for them passed away as time went on and the other establishments became self-supporting and powerful. These two Missions were founded by the Franciscan College of Santa Cruz at Querétaro, the College of San Fernando being, at the time, taken up with the projected Channel Missions.

Although Alta California was included, successively, in

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OLD CHURCH, LOS ANGELES

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the bishoprics of Durango and Sonora, it was never visited by a bishop until it had one of its own in 1841. A license to confirm for ten years was issued to Serra in 1777, approved by the Pope, and reached his hands in the year following. This license expired with his death in 1784, and during its existence he confirmed 5,309 persons. It was renewed in 1785, and forwarded to Padre Lasuen, then president of the Missions, in 1790, who confirmed 10,139 persons during the remaining five years of its validity. The license was not again renewed.

The pueblo of Los Angeles was founded September 4, 1781. The long delayed founding of Mission San Buenaventura[1] was accomplished March 31, 1782, to the intense satisfaction of Serra. The founding of this establishment had been projected in 1772, but, firstly, from want of troops, and, again, because, when the troops arrived, they had been required in the measures taken against the Yumas, after the destruction of the Colorado Missions, it had been put off, to Serra's extreme disappointment.

The presidio of Santa Bárbara was begun about a month later; but the Mission of the same name, perhaps the most famous and influential of all the Missions, and the seat of the diocese when California had at last her own Bishop, was not founded until four years later, and after the death of Serra, which occurred in August, 1784.

[1] Giovanni di Fidanza, St. Bonaventure, was born at Bagnarea, in Tuscany, 1221. In his infancy he had a dangerous illness in which his life was despaired of. His mother laid him at the feet of St. Francis, beseeching him to pray for the life of her son. The child recovered. It is related that when St. Francis saw him he exclaimed "*O buona ventura,*" and his mother, in her gratitude, dedicated the child to God by the name of Buonaventura, rendered Buenaventura in Spanish. He was a Bishop and Cardinal. He was called "seraphic doctor," on account of his learning in mystic theology, on which subject he wrote much. He died, 1274. His day is July 14th.

Miguel José Serra, the "Apostle of California," was born at Petra, Mallorca, November 24, 1713, and took the name of Junípero "on account of the ardent love he felt toward that holy companion of our seraphic father, St. Francis,"[1] at the time of his entering the Franciscan order in 1731. Filled with zeal for the conversion of the heathen and the increase of Christ's kingdom on earth, he came to Mexico, and in 1767 was made president of the Missions of Antigua California at the time of the expulsion of the Jesuits. On the settling of Nueva California, he accompanied the expedition to the new country, and from that time to the day of his death he labored, heart and soul, for the cause he had espoused, founding Missions, teaching and confirming the natives, conducting, as president, the tedious business of that office, and traveling from San Diego to San Francisco, up and down the coast, for a stretch of over five hundred miles, walking every step of the way, and visiting each Mission in turn to discharge his duties.

On his journey from Vera Cruz to the City of Mexico in 1749, when he first came to that country, his leg became swollen, due, it is supposed, to mosquito-bites, resulting, after long neglect, in ulcers, from which he suffered the rest of his life, and which rendered walking painful, sometimes next to impossible. But Serra never permitted his infirmity to hinder him in accomplishing his work, and more than once he arose from his bed when so ill and feeble that his friends never expected to see him leave it again, to start out on a tour of visitation, nourished and strengthened by his wonderful energy and will, and his passionate, all-engrossing love for the Missions. His power of mind was equaled only by his humility. Often was he besought to take a horse on his travels, and thus to save the little physical

[1] Paloú: *Vida de Fray Junípero Serra*, cap. I.

strength he still retained. But no; he could not be induced to depart from his usual manner of travel, and it was only on his last few confirmation trips he allowed any one to accompany and assist him. On August 26th he confessed, and the next day received the sacrament in the church, in the presence of a large concourse of friars, officers and soldiers from the presidio, and neophytes; he also gave directions to the carpenter to make his coffin. That night he spent in prayer. He died on the 28th, and was buried, Sunday, the 29th, in the Mission church, with all possible ecclesiastical and military display, and in the presence of the entire population of Monterey. Surely, he was one of the most remarkable men the Church has ever had, and one deserving canonization more than many who have been so honored. Hittell[1] speaks of him in glowing terms as "one of the ablest, most active, most devoted missionaries that ever lived or labored." Serra's biography[2] was written by his life-long friend, Padre Paloú, who accompanied him from Mallorca to Mexico, and again to California, and was with him when he died. It is, in effect, a history of the Missions down to 1784, the year of Serra's death. At his death, the presidency of the Missions fell to Paloú, as the senior friar in California, who, anxious to leave the country, filled it provisionally until a successor could be appointed. Thus the choice fell on Fermin Francisco de Lasuen. Mission Santa Bárbara[3] was founded December 4, 1786. The Channel Mis-

[1] *History of California.*

[2] *Vida y Apostolicas Tareas del Venerable Padre Fray Junípero Serra*, por Francisco Paloú. (Mexico, 1787; republished in Mexico, 1852.)

[3] The authenticity of the existence of this virgin and martyr is traditionary and very doubtful. She was the daughter of Dioscorus, of Asia Minor, a cruel idolator: he tortured her for her Christianity, and beheaded her, immediately after which he was struck by lightning. For this reason her protection is invoked by sailors. She is the patron saint of the artillery in

sions, San Buenaventura and Santa Barbara, were intended by the government to be somewhat after the Colorado pueblo Missions; the Indians were not to be taken from their *rancherías*,[1] except a few at a time, if they could be persuaded to

From a Photograph.

MISSION SAN BUENAVENTURA.

live at the Missions, for their instruction. They were to be treated as human beings, and the Padres were to confine themselves solely to their religious and mental instruction. The reason given for this was the small amount of land fit

the Spanish army, and the powder-magazine on men-of-war often bears her name. Her day is December 4th, the day of the founding of the Mission. The year of her martyrdom is variously given: S. Baring-Gould makes it 235; Mrs. Anna Jameson, 303; Chambers: *Book of Days*, about 306.

[1] Indian village or settlement.

for cultivation, in proportion to the number of inhabitants, and the danger of an uprising of the dense population, in case any attempt was made to break up or rearrange the distribution of it. This plan, although a good one, meant the complete overthrow of the Mission system, and the Padres had too much influence in Mexico and Spain to allow it to succeed. The government of these two Missions differed, therefore, in no respect from that of the rest. In the year 1787 the third Channel Mission, La Purísima Concepcion, was founded. The date of foundation is put down in the Mission reports as December 8th, as that is the day given in the calendar to the Feast of the Immaculate Conception, and the name for the Mission had been selected beforehand; but nothing was done at that time, or for several months. In March of the year following, the missionary escort, with the laborers, went to the new site to erect the buildings, President Lasuen, with the two *ministros fundadores*, coming the next month. Santa Cruz was established September 25, 1791, and in the same year, October 9th, Nuestra Señora de la Soledad. A period of rest of six years followed, during which no Mission was founded.

It had long been the desire of the Padres to establish a line of Missions somewhat inland from the coast, each one of which was to be equidistant, so far as practicable, from two old ones. After a series of explorations for sites, the results were incorporated in a report of Governor Borica to the Viceroy of Mexico, who, in 1796, gave the necessary assent. The first one founded was San José, June 11, 1797; then followed in quick succession, going from north to south, agreeing with the chronological order, San Juan Bautista, June 24th; San Miguel, July 25th; San Fernando,[1]

[1] San Fernando, Fernando III, King of Spain from 1217 to 1251, during whose reign were united Castile and Leon. He was canonized in 1671.

September 8th; the fifth and last, San Luis, Rey de Francia,[1] (called San Luis Rey, to distinguish it from San Luis Obispo), not until the following year, June 13th.

At the end of the century the population of the Mission establishments of Nueva California was 13,000. The total number of baptisms during the period 1769–1800 was 16,100; the deaths, 9,300.

[1] St. Louis, Louis IX of France, reigned from 1226 to 1270. He was renowned for his piety, not only at home, but in the whole Christian world. He was a leading figure in the Crusades.

II.

GOLDEN AGE OF THE MISSIONS.

1800–1830.

LET the reader of this little history take a mental picture of Nueva California as it was in 1769, before civilization had come here,—a country of Indians, who, although not possessing the fiercer traits of some American tribes, yet were among the lowest of all the aborigines,—and compare it with what the country affords us at the beginning of the new century, after thirty years of peaceful conquest by the strong yet gentle rule of the Church. The contrast is a most amazing one. That a few friars with their followers, and a mere handful of soldiers, should have accomplished such a result is almost beyond relief. Here were eighteen Missions scattered along the coast from San Diego to San Francisco, and having within their control and under their guidance and instruction over twelve thousand native Indian inhabitants. That this was due in great measure to the mildness of the Indians, and the consequent ease of their conversion, does not detract from the admiration one feels for the Franciscans; for without such men as Serra and his companions, with their indomitable, never-ceasing energy, it would have been impossible to achieve the result we see, and it is due much more to them. The Missions were peculiarly fortunate in having Serra at their head: he permitted nothing to stop him in the work he had set himself to do, and he was ready to encounter the severest toil and the greatest dangers to execute what he believed was his mis-

sion on earth. There is little doubt that Serra, when the company at San Diego had decided to return to Mexico, and thus give up any further attempt at the occupation of the land, if help should not arrive before the end of the *novena*, would have remained behind, with such of his followers as might have been induced to stay, and done what he could to advance his cause. Such was the nature of the man, and such was the nature needed to carry to success this great work,—even after his death his spirit filled his successors for many years.

During the first decade of the century, the Russians, who had had so much influence with the Spaniards in the occupation of California, made their first appearance in the presence of the Spanish settlements. In 1799, the Russian-American Company was organized, and made settlements in Alaska, where they carried on fur-sealing. But Alaska was a poor agricultural country, and the Russians suffered greatly from want of provisions. In April, 1806, Rezánof, the Russian chamberlain, and imperial inspector of the northeastern establishments, voyaged to San Francisco to see if he could obtain supplies for his perishing colony and open a regular trade with California, as well as to study the country north of the Spanish settlements for a suitable site for establishing a colony as a supply depot. The change from the inhospitable regions of the north to the mild, luxuriant country of California was a pleasant one, and rendered more so by the agreeable company the Russians found there. Most probably the Spanish residents were as pleased with the advent of the strangers to break the monotony of their quiet life in that out-of-the-way corner of the world. At any rate, Russians and Spaniards made the most of their opportunities, with the result that Rezánof and Doña Concepcion, the beautiful daughter of the Spanish *comandante*,

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MISSION SAN FRANCISCO.

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Captain José Argüello, fell in love with each other. After this, Rezánof found less difficulty in accomplishing his object, and he sailed away with a laden ship to his northern colony. He promised to return after he had been to Russia, but died on the way to St. Petersburg. Doña Concepcion did not hear of his death for several years, and always remained true to him, taking the robes of a *beata*. When the Dominicans founded the convent of St. Catherine at Benicia, she entered it, and there remained until her death in 1857. She was known in the convent as Sister Concha. This romance was familiar, in Spanish times, to every one in California, and has been told in prose and verse again and again.

This was the first meeting of any note between Russian and Spaniard, destined to be followed by a long series of aggressions and recriminations between the new countries, and of diplomatic correspondence between Spain and Russia. In spite of which, and in the face of all difficulties, the Russians persevered in their resolution, and in 1812 founded Fort Ross, about one hundred miles north from San Francisco. Of course, this was followed by another long series of charges and counter-charges, attacks and defense,—all on paper, however, as the force in California did not allow anything more weighty. The Russians acted with great discretion and mildness, while defending their position and maintaining Fort Ross, until 1820, when they offered to sell it and all territory to which they laid claim, to the Spaniards, and but for political changes in the relations between Spain and Mexico this might have been accomplished. It was finally sold to John A. Sutter, and the Russians abandoned the country in 1842.

Padre Lasuen, after filling the presidency of the Missions for eighteen years, died at San Carlos, June 26, 1803. The Missions were very happy in their choice of a successor to

Serra, and he filled his position with the greatest circumspection. While having their welfare and prosperity at heart above all else, he conducted such of their affairs as were involved with the government in a most diplomatic way, earning and preserving the regard and esteem of the military authorities. On becoming president, his salary (four hundred dollars) as a regular missionary ceased, and from that time he labored without pay, and was dependent on the alms of his Franciscan brethren. Bancroft, while giving just due to Serra, ranks Lausen as first among the California prelates; certainly, he had more aptitude for the responsibilities of his office than had his predecessor, but it is doubtful whether he could have wrought so successfully in the difficulties of early settlement, for which Serra seems to have had a peculiar genius. Both men found their true places, and both filled them as none other, probably, could have done. Lasuen was succeeded by Estéban Tapis.

Santa Inés,[1] the nineteenth Mission, and the first of the three established in this century, was founded September 17, 1804. It lies between Santa Bárbara and Purísima, and was never a large establishment, being surpassed in fewness of numbers by only two of the Missions,—Santa Cruz and Soledad. President Tapis, early in the century, desired to found a Mission on Santa Catalina Island; for many natives were there who were unwilling to become a part of an establishment on the mainland. In his report for 1804 he advocated this plan, and intimated it would check smuggling. The plan was approved, but, a little later, over two hundred

[1]The legend of St. Agnes is one of the most authentic. When she was thirteen, the son of the prætor Sempronius desired to marry her; he entered her chamber, but on approaching her was stricken with blindness. His sight was restored through her prayers. St. Agnes was beheaded in 304, in the persecution of Diocletian.

of the natives died of the measles, which swept the island, and for this reason, as well as from lack of water and good lands, the project was given up. In 1804, after eight years

From a Water-color by C. F. C.

MISSION SAN CARLOS.

passed in deliberation, the Californias were divided into two distinct provinces, with the official names of Antigua and Nueva California. The boundary was that already established by the Dominicans and Franciscans.

In 1816 was established an *asistencia*[1] of San Luis Rey, under the name of San Antonio, at Pala, an Indian village twenty miles east from the Mission. Many natives were at this place, and the *asistencia* flourished from the first, and, after a couple of years, one thousand converts were gathered here. A Padre from the Mission was stationed permanently at the place.

The Mission of San Rafael Arcángel, the first settlement by the Spaniards north of San Francisco, and the only Mission, with the exception of Sonoma, established later, was founded December 18, 1817.[2] Although, at first, only an *asistencia* of San Francisco, there was no real difference between its management and that of the other Missions. Fort Ross had much to do with the founding of this Mission: the Russians claimed it was to oppose their occupation of New Albion, as California was called by the English and Russians, but it is quite as likely the Padres wished to be nearer the market with which Fort Ross provided them; for, notwithstanding political animosity against the Russians, and the missionaries' fear of encroachment on their peculiar domain, they seized every chance of trade with them. Indeed, the amount of traffic and smuggling that was carried on between the Missions and English, Russian, French, and American ships visiting the coast in large and constantly increasing numbers, was considerable. Of course, this was against the expressed wish of Spain; but even missionaries are human, and these could not resist a good opportunity for profitable trading, the governor himself not infrequently conniving with them. San Rafael, although a poor establishment, and one destined to leave no trace of its life to our

[1] Branch.

[2] Hittell. Bancroft gives December 14th, and says the date of foundation is given as December 18th in the Mission reports after 1822.

day, was successful in point of numbers, and in 1828 it had 1,140 neophytes enrolled on its books,—more than eight of the Missions, among them San Carlos. No doubt this was due in great measure to the new country selected for a settlement, as the bay presented a barrier to those Indians living north of it from wandering in a southerly direction.

A branch of San Gabriel was established about 1822, at San Bernardino, fifty miles east from the Mission, but it had a short life of only twelve years; for in 1834 it was destroyed by the Indians, who burned and sacked the buildings, stole the holy vessels, and killed several persons, the rest fleeing to San Gabriel or to the *ranchos* in the neighborhood. When Padre Esténega came from the Mission to put a stop to the sacrilege, they held him prisoner for a short while.

For some time much alarm had been caused at Mission Dolores by the great mortality among the Indians there, and, as a result, some of them were transferred to the north side of the bay, where they showed great improvement. But as several had died without the rites of the Church, it was decided to found a Mission there, and thus the Mission of San Francisco Solano,[1] the twenty-first and last, was founded July 4, 1823. Probably this was the true reason, in addition to the general desire to extend the Mission system; but the Russians claimed it was to oppose them. Another thing may have had quite as much weight: the prospect of greater commercial intercourse with their political ene-

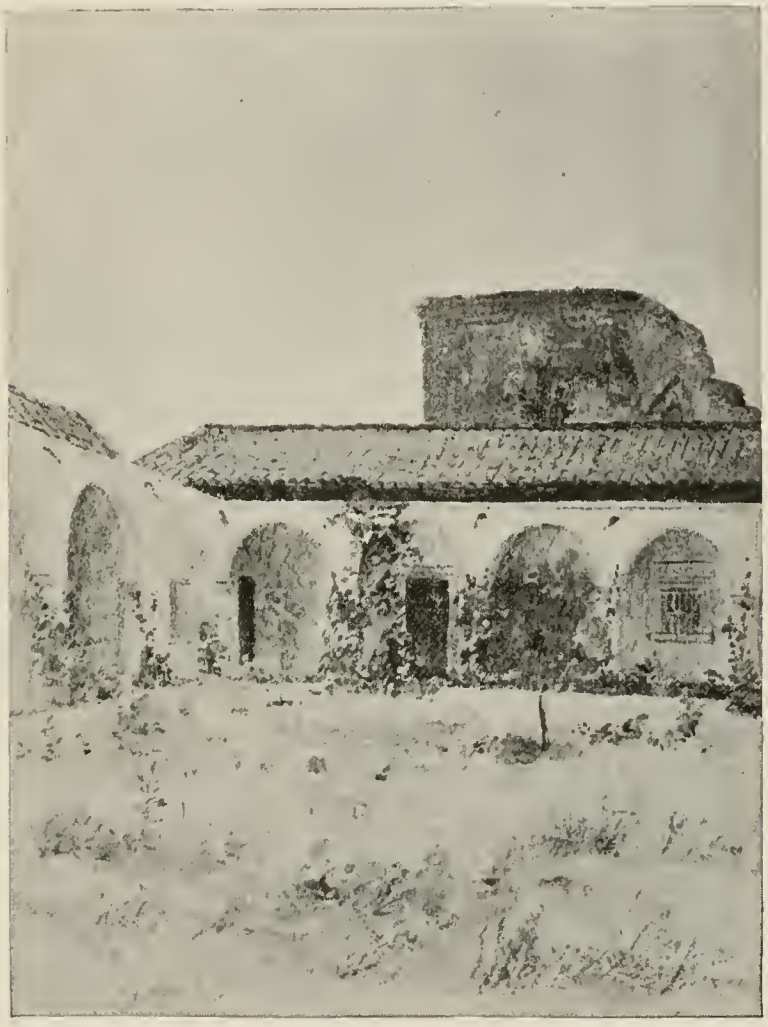
[1] St. Francis Solano, O.M., was born at Monsilia, in Andalucía, March, 1549. He began his studies with the Jesuits, but, at the age of twenty, became a novice of the Franciscans at Monsilia. Desiring to serve the natives of Peru, he sailed for South America. In a storm which drove the ship onto the shore, he refused to leave the Indians; who were on board, but remained with them, baptizing them hurriedly in the midst of the howling of the storm. He, with some of the natives, was saved. He passed the remainder of his life in Peru, dying July 14, 1610; canonized, 1755.

mies. The intentions at first were, to remove Mission Dolores to the new site at Sonoma, on account of the sterility of the soil and the harsh climate which had induced the sickness, there being also a better field of action at the new Mission; to incorporate San Rafael with it; and to suppress Santa Cruz, always a small settlement. Señan, the prefect,[1] opposed the plan altogether, which put a stop to the proceedings so far as the old Missions were concerned, and in the same year Solano was established as an entirely new and independent Mission. To avoid the confusion of names of the two Missions dedicated to St. Francis, arose the custom of designating them "Dolores" and "San Solano"; the latter name reverting, ten years later, to Sonoma, the Indian place-name. A twenty-second Mission was talked of, and an attempt to found one was made at Santa Rosa in 1827, but nothing came of it. The Russians were discovered to be friendly, and ready to buy all the produce to be spared, and the reasons for Missions, as a protection against them, were, at this late date, not of moment.

Prosperous and wealthy, materially as well as spiritually, and at peace with its Indian tribes, Mission San Juan Capistrano found it an easy task to build a church in keeping with its condition, and in 1797 began the sacred building, which eventually proved to be the finest structure in Nueva California. This building, about ninety by one hundred and eighty feet, was in the shape of a Latin cross, built partly of stone, and surmounted by a tower and several domes. It was finished in 1806, and was the pride of the Mission and the admiration of all who beheld it. On September 7th this church was consecrated, and the event was

[1] The office of the prefect was established in 1815. The prefect was the prelate of the president, and delegate or representative of the Franciscan *comisario general* of Indies at Madrid. The prefect was the superior of the Mission president.

made the occasion of festivities which lasted three days. Governor Arillaga was present, together with Padres from a number of the Missions, and many soldiers from San Diego



From a Water-color by C. F. C.

MISSION SAN JUAN CAPISTRANO.

and Santa Bárbara, while a throng of neophytes from every point in the neighborhood were spectators of the ceremonies.

But now we come to a calamity visited upon this successful Mission, the like of which has been equaled only twice

in the entire history of the country now comprised in the United States. During the morning of December 8, 1812,—a Sunday[1] morning, and a large number of the people, therefore, at mass in the beautiful new church,—an earthquake destroyed the building, the tower falling in on the congregation below and killing about forty persons. Slight earthquakes are common in California, and excite almost no comment; but this one of 1812 was, probably, the most severe, certainly the most fatal, ever experienced in the state. It was felt from San Diego to Purísima, and did some damage to the church at San Gabriel; but its focus of severity was here at Capistrano. Prof. N. S. Shaler[2] ranks this earthquake with that of Charleston, South Carolina, in 1886, as of the second, or possibly the third, class in intensity. There has been only one of the first class in the United States,—that of New Madrid, Missouri, and the Mississippi Valley, in 1811,—while the three earthquakes at Capistrano, at Lone Pine, California, and at Charleston are the only ones in this country which caused loss of life.[3] Bancroft,

[1] This is the date usually given for the earthquake, and may have arisen from that being the day of the Feast of the Immaculate Conception. But, in the year 1812, December 8th came on Tuesday, and not on Sunday. Prof. E. S. Holden says *(Catalogue of the Earthquakes of the Pacific Coast)*: "October 8th, between seven and eight, A.M., is the day of the great earthquake which destroyed the church of San Juan Capistrano, according to a careful article in the San Francisco *Bulletin*, March 5, 1864. This date is often fixed in September, or on December 8th." The writer has not seen the article, but it seems safe to accept Professor Holden's correction. October 8, 1812, fell on Thursday.

[2] *Aspects of the Earth.*

[3] The earthquake at Lone Pine, Inyo County, California, occurred March 26, 1872. Professor Edward S. Holden, of the Lick Observatory, an authority on the earthquakes on the Pacific Coast, says sixty persons were killed and wounded (there is no reliable statement of the number killed alone); fifty-two out of fifty-nine buildings in Lone Pine were thrown down; and the damage in the country amounted to $237,000. This

rather skeptically, thinks much of the havoc to the church was due to faulty construction; that the mortar and stone were not used properly, the stone being small and unshaped; but this theory is not supported by fact, for the building was a firm, solid structure, which nothing short of an earthquake could have injured. But most of the ruin of this fine church was wrought some thirty years ago, when the front was blown up with gunpowder by some misguided people, who planned to rebuild it.

The year 1812 was long known as, and called by the Spaniards, "*el año de los temblores*,"[1] for, through the whole year, earthquakes were felt from time to time,—one on December 21st doing much damage at San Fernando, San Buenaventura, Santa Bárbara, Santa Inés, and Purísima,—none, however, approaching in intensity the terrible Sunday shock. At San Buenaventura the church was so badly damaged that the people left the place for some months, going to San Joaquin y Santa Ana, where a *jacal*[2] was erected for

earthquake was the most severe in California since 1850,—perhaps since 1800. In the letter to the writer, to whom Professor Holden kindly furnished these facts, he continues: "I do not think the Charleston earthquake was anything like so severe. Charleston was a large city, full of people, and with many old buildings. Lone Pine was a mining camp and the houses were new, low, and most of them strong." Most extraordinarily, Professor Shaler, the popular and widely read physiographer, never, apparently, heard of this disastrous earthquake, for he makes no mention of it in his book, *Aspects of the Earth*. Professor Shaler's silence is the more surprising when we remember that the months of March and April, 1872, formed a period of great seismic disturbance in widely separated parts of the world. March 6th, an earthquake was felt in Germany; 11th, destructive shocks occurred in Japan; 26th, the Lone Pine disaster; April 14th, earthquake on the Gold Coast of Africa; 15th, volcanic eruption in Java; 16th–18th, shocks in Iceland; 24th, great eruption of Vesuvius; April ——, great volcanic eruption in the Philippines. The Lone Pine earthquake was felt from the City of Mexico to Nevada. (This list is taken from Professor Holden's *Catalogue*.)

[1] "The year of the earthquakes." [2] Indian hut or wigwam.

a chapel. Several baptisms and burials took place there. On returning to the Mission, they were obliged to tear down the tower and part of the façade. This church, the one still in use, had been long in course of construction: it was half finished in 1794, and very nearly so in 1797, but was not dedicated until 1809. Much damage was done at Mission Santa Bárbara, and it was deemed more expedient to tear down the injured church than to attempt to repair it. This was done, and a new church, the one now in use at that Mission, was built. The church at Santa Inés was also badly wrecked,—too much so, probably, to be more than temporarily repaired; for a new church was finished in 1816. The Mission at Purísima was removed to another site, about five miles distant, after the earthquake, although not because the damage was irreparable, but the Padres were dissatisfied with the original site selected, and were glad to make use of the earthquake for an excuse.

In 1824 occurred the great Indian uprising, the most serious outbreak that ever took place in Nueva California. The Indians were divided into numerous small tribes, which had always been in a state of hostility among themselves. From this cause they were ignorant of the strength of union for a common object; but, as they were brought together at the Missions, they learned gradually the power of combination. This revolt started at Purísima and Santa Inés, but soon San Luis Obispo, Santa Bárbara, San Buenaventura, and San Fernando were included. The object the Indians desired was the killing of all the *gente de razon*,[1] and the freeing of themselves forever from their rule, and they planned to rise at all the Missions involved on a certain Sunday, February 22d, at the hour of mass, when the soldiers would be at

[1] People of intelligence. The Spaniards were thus denominated, in contradistinction to the natives.

church, and unprepared for an attack. At Purísima, where the trouble culminated, the Indians forced the Padres and others to give up the Mission and to retire to Santa Inés, where, after burning two thirds of the buildings adjoining the church, they were repelled; at the other four Missions they were prepared to rise, but for some reason, probably from fear, did not. A military force was sent from Monterey, and with this aid the insurrection was put down, with a loss of sixteen Indians killed and many wounded; of white men, only one killed and two slightly wounded. There were more than four hundred Indians and about one hundred white men engaged in the struggle. The church at Purísima was damaged, so much so, apparently, that it was necessary to build a new one; for there is record of the dedication of one October 4, 1825.

These two occurrences — the earthquake of 1812 and the Indian revolt of 1824 — are the great events in the life of the Missions during the whole period of 1800 to 1830. They continued to grow in prosperity and power, and, with but two exceptions, in number of neophytes. Seven Missions reached their maximum number of natives between 1810 and 1820; seven found their greatest number after the latter date. Numerically, San Luis Rey was far and away ahead of the rest, with 2,869 natives in 1826, — nearly one thousand more than San José, the second largest Mission. In 1803 there were 3,941 persons — neophytes and *gente de razon* — baptized, — the largest number for any one year in the whole history of the Missions. But after a time it was, of course, inevitable that the Missions should decline in the number of members. What at first was a new field of labor, with many souls to be brought into the fold of the Church, became, at last, so well gleaned that no new converts were to be found in the land occupied by the Mission establishments; what

were left were the remnants of the fiercer tribes, which would not tolerate the rule of the Padres, and had retired to the mountains and cañons.

As the Missions became more and more powerful, so were their wishes and commands more and more respected by the civil government, and there were few contentions between the two, of any great moment. But the government in Mexico were waking up to the fact that things were not going altogether to their liking in their province, and that the Padres were taking no measures to carry out the purpose of the Missions as originally planned,—that is, secularization, and consequent freedom of the Indians. Still, secularization was as yet but a cloud on the horizon, and the Padres and their followers were paramount and masters of the situation down to 1830.

As California was little known in those days, we have few descriptions of visits to that country; still fewer to the Missions. That was before the days when every one traveled, and the sole voyagers to California and such wild, unknown countries were men with a tangible, definite object, commercial or scientific. Vancouver was one of the earliest foreigners to make extended visits to various settlements in California, and he has left some interesting descriptions of them; but as he was here from 1792 to 1794,—long before the Missions reached their best period, even before many of them were in existence,—and as he could not speak the Spanish language, he was inaccurate in his statements, writing much from hearsay, and his book has little of value on this subject. Dana was on the coast in 1835, gathering hides for shipment to Boston, and has given us[1] vivid pictures of various phases of life at Monterey, Santa Bárbara, Capistrano, and San Diego, but little of the Missions them-

[1] Dana, R. H.: *Two Years Before the Mast.*

From a Photograph.

MISSION SAN JOSÉ.

THE NEW YORK
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ASTOR, LENOX AND

selves. Duflot de Mofras voyaged to Nueva and Antigua California in 1841, and visited, probably, every Mission; but at that time they had received the fatal blow of secularization, and were rapidly dying away, their day of usefulness, consequently of prosperity, gone forever.

But by far the most interesting of all the few voyagers to this little-known land was Duhaut-Cilly, a French navigator. Coming to California with a ship-load of goods, he sought to establish trade between France and this Mexican province, and passed nearly nine months journeying up and down the coast, and visiting, in all, ten Missions. Being a Frenchman and a Catholic, he was welcomed with open arms by the Padres at all the Missions he visited, and for this reason had exceptional opportunities for collecting much and accurate information, which he has transcribed for us in the fascinating account of his travels.[1] He visited the Missions when they were at their best and most flourishing period, and his descriptions of them are so interesting, the writer can do no better than quote two or three passages on Santa Bárbara and San Luis Rey, — two Missions which greatly impressed him. It is to be regretted that he did not visit Capistrano: a description of it by him would be valuable, although at that time the great stone church was in ruins. He was in Nueva California during the first nine months of 1827.

Listen to what he says of Santa Bárbara:

"A mesure que nous avancions, les bâtiments de la Mission se présentaient sous un plus bel aspect. De la rade, nous aurions pu la prendre pour un château du Moyen Age, aves ses hautes ouvertures et son beffroi; en approchant,

[1] *Voyage autour du Monde, principalement à la Californie et aux Iles Sandwich, pendant les années 1826, 1827, 1828, et 1829.* Par A. Duhaut-Cilly. (2 vols. Paris, 1835.)

l'édifice s'agrandit, et sans rien perdre de sa beauté, il prend peu à peu un air religieux; la tourelle devient un clocher; l'airain, au lieu d'annoncer l'arrivée d'un chevalier, sonne l'Office ou l'Angelus; la première illusion est détruite, et le castel est un couvent."

"Sur le devant de la maison, au milieu d'une vaste place, est une fontaine jaillissante, dont l'exécution, toute imparfaite

From a Photograph.

MISSION SANTA BÁRBARA.

qu'elle fût, nous causa une surprise d'autant plus grande, que nous nous attendions moins à rencontrer dans ce pays, d'ailleurs si éloigné des recherches européennes, cette espèce de luxe réservé chez nous aux demeures les plus opulentes."[1]

[1] Vol. I, p. 375. "As we advanced, the buildings of the Mission appeared under a finer aspect. From the roadstead we could have taken it for a

After remarking on the ease of building in France, or in any other civilized country, where one chooses an architect, contracts for all material needed, and has no other care than to see that everything is of the required quality and is properly used, he makes a comparison with the far different conditions at Santa Bárbara, in the following words:

"Ici, au contraire, tout est brut, jusqu'aux hommes, et le premier soin du constructeur a été de former ses ouvriers. Il a fallu, avec de la terre primitive, faire des briques et de la tuile; couper au loin des arbres immenses, et les apporter, à force de bras, par des chemins tracés expres à travers les ravines et les précipices; recueillir à grands frais, sur le bord de la mer, les coquillages pour les transformer en chaux; enfin, jusqu'au moindre élément de cet édifice a couté des travaux préliminaires, qui ont dû augmenter considérablement les difficultés. On est en même tems étonné de la hardiesse du projet et de la constance dans l'exécution: il n'y a qu'un zèle sans bornes pour l'extension de la religion, qui ait pu rendre le Padre Ripol victorieux de tant d'obstacles. Il n'a pourtant pas employé beaucoup plus de tems pour terminer le bâtiment qu'il n'en eût fallu en

chateau of mediæval times, with its lofty apertures and its belfry; coming nearer, the building grows, and without losing anything of its beauty takes on, little by little, a religious appearance; the turret becomes a spire; the brass, instead of announcing a knight's arrival, sounds the Office or the Angelus; the first illusion is destroyed, and the castle is a convent."

"In front of the building, in the middle of a huge square, is a playing fountain, the workmanship of which, imperfect as it was, surprised us the more, since we had not expected to find in this country, otherwise so removed from the fine things of Europe, this sort of luxury, reserved among us for the dwellings of the most wealthy."

Espagne: cette église fut commencée en 1820 et finie en 1824." [1]

Duhaut-Cilly is in error in his last statement. The church, the one now in use, was begun in 1815, to replace the one injured by the earthquake of 1812, and finished and dedicated in 1820. Padre Antonio Ripoll was a native of Palma, Mallorca, where he was born in 1785. He was an enthusiast in any cause to which he gave his attention, particularly on Mission-building, with the result we see to-day at Santa Bárbara. He was against the republic, and fled from Santa Bárbara, where he had been from 1815, in 1828. The government accused him of having taken a large sum of money with him, but the charge was never proved.

San Luis Rey elicited still higher admiration from Duhaut-Cilly than did Santa Bárbara. Here is his account of his first sight of it:

"Nous rentrâmes ensuite dans l'intérieur; et, après une heure et demie de marche, nous découvrîmes devant nous, du haut d'un tertre, les superbes bâtiments de la Mission de San-Luis-Rey, dont les premiers rayons du jour nous renvoyaient l'éclatante blancheur. A la distance où nous en

[1] Vol. I, p. 382. "Here, on the contrary, everything is in the rough, even to the men, and the first care of the builder was to mold his workmen. It was necessary to make bricks [adobes] and tiles from the mere earth; to cut down, at a distance, large trees, and bring them, by main strength of the workmen, over roads made expressly for this purpose, through the valleys and over precipices; to gather laboriously, on the shore, shells for making lime,—in fine, this edifice cost preliminary work, down to the slightest detail, which must have increased considerably the difficulties. At the same time, one is astonished by the boldness of the design and the firmness of its execution: nothing but a boundless zeal for the spread of religion has enabled Padre Ripoll to be victorious over so many obstacles. However, he did not use much more time for finishing the building than would have been necessary in Spain: this church was begun in 1820 and completed in 1824."

étions, et à la clarté encore incertaine de l'aurore, cet édifice, d'un tres beau modèle, soutenu sur ses nombreux piliers, avait l'aspect d'un palais; les défauts d'architecture ne pouvant être saisis dans cet éloignment, la vue ne s'attachait qu'à la masse élégante de cette belle construction. . . .

From a Drawing by C. F. C.

ARCHES ADJOINING CHURCH. MISSION SAN LUIS REY.

J'arrêtai instinctivement mon cheval, pour examiner seul, pendant quelques minutes, la beauté de ce spectacle." [1]

[1] Vol. II, pp. 47–48. "At last we turned inland, and after a jaunt of an hour and a half we found before us, on a piece of rising ground, the superb buildings of Mission San Luis Rey, whose glittering whiteness was flashed back to us by the first rays of the day. At that distance, and in the still uncertain light of dawn, this edifice, of a very beautiful model, supported upon its numerous pillars, had the aspect of a palace. The architectural

"Les bâtiments furent tracés sur un plan large et grandiose, tout entier de l'idée du Padre; il en dirigea l'exécution, dans laquelle il fut aidé par un homme fort ingénieux, qui avait aussi contribué a l'édification de ceux de Santa-Bárbara; aussi, quoique ceux-ci soient beaucoup plus somptueux, on y reconnaît la même main."

"Cette construction form un vaste carré de cinq cents pieds sur chaque face. La façade principale est un long péristyle porté sur trente-deux piliers carrés soutenant leurs arcades en plein cintre. L'édifice ne se compose, à la vérité, que d'un rez-de-chaussée; mais son élévation, d'une belle proportion, lui donne autant de grace que de noblesse. Il est couvert d'un toit en tuile, aplati, autour duquel regne, tant en dehors qu'en dedans du carré, une plate-forme avec une balustrade élégante qui en dissimule encore la hauteur. A l'intérieur, l'on voit une cour vaste, propre et bien nivelée, autour de laquelle des piliers et des arcades, pareils à ceux du péristyle, supportent un long cloître par où l'on communique à toutes les dépendances de la Mission."[1]

faults cannot be grasped at this distance, and the eye is attracted only to the elegant mass of this beautiful structure. . . . Instinctively I stopped my horse to gaze alone, for a few minutes, on the beauty of this sight."

[1] Vol. II, pp. 51, 52. "The buildings were drawn on a large and ample plan, wholly the idea of the Padre [Peyri]; he directed the execution of it, in which he was assisted by a very skillful man, who had contributed also to the building of those at Santa Bárbara; so, although these are much more sumptuous, at that place may be recognized the same hand."

"This building forms a large square of five hundred feet on each side. The main façade is a long peristyle borne on thirty-two square pillars supporting round arches. The edifice is composed, indeed, of only a ground floor, but its elevation, of fine proportions, gives it as much grace as nobleness. It is covered with a tiled roof, flattened, around which reaches, as much without as within the square, a terrace with an elegant balustrade which simulates still more the height. Within is seen a large court, neat and leveled, around which pillars and arches similar to those of the peristyle support a long cloister, by which one communicates with all the dependencies of the Mission."

The exact dimensions of this square were 477 x 602 feet; the interior *patio* measured 255 x 285 feet.

"Deux vastes jardins bien plantés fournissent abondamment des légumes et des fruits de toutes les espèces. Le large et commode escalier par lequel on descend dans celui qui est au Sud-Est, me rappela ceux de l'Orangerie de Versailles: non que la matière en fût aussi précieuse et l'architecture aussi splendide; mais il y avait quelque rapport dans la disposition, le nombre, et la dimension des degrés."[1]

San Luis Rey and Peyri are names which should be bracketed, for the name of the Father cannot be spoken or thought of without calling to mind the Mission he loved, and which was his life-work, as he was here laboring for the Indians for more than thirty years. Antonio Peyri was born in Spain in 1769; he came to Mexico in 1795, and to California the year following, and served two years at San Luis Obispo, when he was sent to assist at the founding of San Luis Rey, of which he became the head. Duhaut-Cilly has recorded, in a quotation, Padre Peyri's account of his first coming here, which the writer cannot refrain from giving:—

"Il [Peyri] me raconta comme il était arrivé, à quatre heures du soir, le 13 juin, 1798, dans cette plaine alors déserte, avec le Commandant de San-Diego, un détachement de troupes et quelques ouvriers. 'Notre premier soin, me dit-il, fut de construire quelques huttes, à la manière des sauvages de cette contrée, pour nous servir d'abri, en at-

[1] Vol. II, pp. 53–54. "Two immense gardens, well planted, provide abundant stores of vegetables and fruits of all kinds. The large and easy flight of steps, by means of which one descends into that one to the southeast, recalled to my mind those of the orange gardens of Versailles, not because the material was as valuable and the architecture as fine, but because there was a certain resemblance in the arrangement, number, and dimensions of the steps."

tendant que la Mission fût bâtie, mais, avant d'en tracer les fondements, le lendemain matin, un autel de gazon fut improvisé sur la pelouse; et sous la voûte du ciel, je célébrai le premier sacrifice qui eût été offert à l'Éternel, dans cette vallée qu'il a comblé depuis, de tant de bénédictions.'"[1]

Astonishing as it may seem, the present church at San Luis Rey was completed by 1802,—the largest of any of the Mission churches,—and this in the wilderness, where every-

Old Print. From the *Land of Sunshine* Magazine.

FR. ANTONIO PEYRI.

thing had to be prepared from the very beginning. An almost unlimited number of workmen, untrained though

[1] Vol. II, pp. 50–51. "He [the Padre] related to me that he arrived at four o'clock in the afternoon of the 13th of June, 1798, at this valley, at that time deserted, with the commandant of San Diego, a detachment of soldiers, and a few laborers. 'Our first care,' said he, 'was to put up some huts, like those of the savages of this country, to give us shelter, while the Mission should be building; but, the next morning, before laying out the foundations, a grassy altar was extemporized on the greensward, and under the dome of heaven I celebrated the first sacrifice which had ever been offered to the Eternal in this valley, upon which, since then, he has showered so many blessings.' "

they might be, could alone make this possible, and the Indians furnished the necessary labor. The church is about thirty by one hundred and eighty feet. Under Peyri's incessant care, San Luis Rey became the largest and richest of the Missions, and maintained this supremacy from 1821 to 1830. At the close of this period it had 2,776 neophytes, —less than one hundred under its maximum population, 2,869 in 1826, a figure which was nearly reached again in 1834, when there were 2,844. This was the only Mission to show a gain in population during this period. In 1816, Peyri started the *asistencia* at Pala, twenty miles east from San Luis Rey, which, two years later, had enrolled one thousand converts,—a larger number than some of the regular Missions attained. Peyri took the oath of allegiance to the republic of Mexico, but, weary and heart-sick with the increasing difficulties of the Missions as they neared the period of their death, which was plainly foreseen by such men as he, and feeble, as well, on account of his age, he left San Luis Rey, and California, for Mexico at the end of 1831. According to tradition, he was obliged to leave the Mission secretly, but five hundred of his neophytes, discovering it, hastened to San Diego to prevent his departure; they were too late, as the ship had just left her moorings, and they reached the shore only in time to receive his blessing from the departing vessel. He left Mexico in 1834, by way of New York and France, for Barcelona. Afterward, in his native country, he regretted leaving California, but he was then too old and feeble to return. He is thought to have died in Rome in 1835, but nothing certain is known of his end.

But let us close this chapter in the history of the Missions without marring the picture they present to us at this period of the meridian of their life. They should be thought

of to-day as they were at their best, when, after thirty years of struggle and hardship, they had attained the height of their usefulness, which was followed by thirty years of increase and prosperity, material as well as spiritual,—the proud outcome of so humble a beginning,—before their final passing away.

List of Missions, in order; the Dates of their Founding; the Largest Number of Neophytes in Each at any one Time; and the Year in which this Maximum was Reached. (Compiled from Bancroft's History.)

Mission.	Date of Founding.	Maximum Neophytes.	Year.
San Diego de Alcalá	July 16, 1769	1,829	1824
San Carlos Borromeo (Carmelo)	June 3, 1770	921	1794
San Antonio de Padua	July 14, 1771	1,296	1805
San Gabriel Arcángel	September 8, 1771	1,701	1817
San Luis Obispo	September 1, 1772	852	1803
San Francisco de Asis (Dolores)	October 9, 1776	1,252	1820[1]
San Juan Capistrano	November 1, 1776	1,361	1812
Santa Clara	January 12, 1777	1,464	1827
San Buenaventura	March 31, 1782	1,328	1816
Santa Bárbara	December 4, 1786	1,792	1803
La Purísima Concepcion	December 8, 1787	1,520	1804
Santa Cruz	September 25, 1791	523	1796
La Soledad	October 9, 1791	725	1805
San José	June 11, 1797	1,886	1831
San Juan Bautista	June 24, 1797	1,248	1823
San Miguel	July 25, 1797	1,076	1814
San Fernando	September 8, 1797	1,080	1819
San Luis Rey	June 13, 1798	2,869	1826
Santa Inés	September 17, 1804	768	1816
San Rafael Arcángel	December 18, 1817	1,140	1828
San Francisco Solano (Sonoma)	July 4, 1823	996	1832

[1] This includes the *asistencia* San Rafael; San Francisco proper was 622.

III.

SECULARIZATION. DEATH OF THE MISSIONS.

1830–1848.

We come now to the closing scene in the life of the Missions of Nueva California: secularization,— that word fraught with so much meaning to the Padres. It is a painful subject to all who find an interest, even the slightest, in the history of the Missions,— painful not only to those in sympathy with the Fathers, but to those, also, who may have the most violent prejudices against them; for no one, however bigoted he may be, can but regret the fatal struggle between the Church, as represented in Nueva California by the Missions, and the civil power, which, after a few years, ended in the annihilation of the former. And we feel this regret notwithstanding the fact that the Padres erred so greatly in their management of the Indians as to make secularization, when it came, a failure.

When Portolá, with his company, set out from Mexico for the unknown country north of the frontier, it was with the distinct purpose of making a beginning toward future occupancy and settlement, as he had been commanded by the Spanish government. It was almost solely a political question with that power, and one that resolved itself into the alternative of occupying the new land, or standing idly by to see it eventually seized by some other power, probably Russia, as she was the one most menacing at the time. But the Indians, the natives of the new country, had to be considered: and as the friars of the College of San Fernando

were eager and anxious to undertake the work in this virgin soil, the task was given them to convert the Indians, by means of Missions to be established at various points, the government agreeing to appropriate an annual sum toward the maintenance of these religious establishments, and to provide a force of soldiers for their protection. The Missions were to be taxed for the support of these soldiers, and, later, of the civil government of the province. This was an easy way of settling the question of the Indians; it relieved the government of a great burden and many vexing problems, while at the same time furthering the purpose of future civil government. But in this arrangement with the friars of San Fernando College, and in the almost complete cession of the country to them, Spain cannot be accused of undue philanthropy: it was a political matter with her, and one that, by this arrangement, could be economically carried out. This being so, the purpose of the government with respect to these establishments becomes apparent, and there was no doubt in the mind of any one, from the very first, as to the ultimate destiny of the Missions.

The Padres, however, were too interested to care to see this, and as, in the beginning, the final place of their Missions in the government was so removed into the distant future that its realization seemed almost visionary, they refused to entertain the thought as at all practicable or possible, and at last became willfully blind to what was perfectly clear to every dispassionate person. But, apart from the political side of the question, the Missions were in themselves destined to come to an end, however distant the time for it might be. Conducted as they were, theoretically, at least, they lived and moved and had their being for the sake of the Indians, — that is, for the savages. When, therefore, in course of

From the *Land of Sunshine* Magazine

FOUNTAIN AND STAIRCASE. MISSION SAN LUIS REY.

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time, the Indians should be brought to a nominal state of civilization, all use for the Missions, as Missions, would be at an end.

So long as Mexico remained a province of the kingdom of Spain, the missionaries felt themselves able to cope successfully with the government for the maintenance of their position in the new land; even when Mexico freed herself from the mother country and became an independent kingdom, they still, although at heart for Spain, had hope of retaining their power. But when Mexico became a republic, with consequent religious freedom, the Padres saw the storm, which had hovered on the distant horizon for so long, and to which they had persisted in closing their eyes, ready to burst over their heads. The situation in California at this time must be clearly understood. There was always a governor, who was supposed to govern the country, but he was hardly more than a figure-head, for the real power was in the hands of the ecclesiastics. The Padres owned practically all the land, and had full control over the natives; and here, in this latter fact, lay the real difficulty in effecting a change, and the reason why all measures for secularization, down to a late period, were, at best, only half-hearted. Had the Padres been driven to give up the Missions, as more than once they threatened, the civil government was perfectly aware what the consequences would be. The Indians, once freed from restraint, would have risen in insurrection and wiped out the *gente de razon;* for the government in the province had not the merest beginning to a force sufficient to put them down.

The independence of Mexico was proclaimed in 1821, with Iturbide crowned as emperor in July, 1822, only to be followed, in less than a year, by his abdication and banishment, and the republic announced in 1824. Through all

these political changes California kept the even tenor of her way, the news of each startling event causing hardly a ripple of excitement. The missionaries were, with one accord, for Spain, as the head and source of all their success; but they were powerless, and were obliged to take the oath, swearing allegiance to Agustin (the name Iturbide assumed at his coronation), whose name was substituted for that of Fernando in the litany. But, bad for the Padres and their Mission system as was the rupture with Spain, the announcement of the republic of Mexico was a death-blow; for, under any form of republicanism, they knew their power was at an end, and secularization — that bugbear of the Padres, which for the last twenty years had been seen in the distance, assuming larger and yet more alarming proportions — close at hand as the inevitable result. Secularization was the natural end of the Missions; and it was the intention at their inception, just as soon as the neophytes should be sufficiently taught, to substitute the civil government of the king for the fatherly care of the Padres.

But it was to the interest of the missionaries to ward off this dreaded change as long as possible; so they invariably and always denied that the neophytes were yet able to enjoy the freedom of civil subjects, kept them under strict surveillance, and even at times — as would seem to be true, to some extent, from various charges brought against the Padres — failed purposely to do their whole duty, and neglected to teach them the Spanish language as rapidly as might have been done. For some years secularization had been the purpose of the Spanish government, and a law had been passed on September 13, 1813, that all Missions in America which had been in existence for ten years were to be given up to the Bishop. Curates were to be appointed, the

Mission lands to be held by private ownership, the neophytes regarded as free citizens, and the Padres to find new fields for their own peculiar labor. This law applied not only to California, but also to every Mission in all parts of the Spanish provinces in the New World; but it was not enforced, so far as California was concerned, for, from the want of curates, the Bishop was powerless to move in the matter.

Nothing farther was done until 1826, when Governor Echeandía issued a decree that all the neophytes who had been Christians from childhood or for fifteen years, who were of age and able to gain a livelihood, desiring to do so, might leave the Missions and go where they pleased as ordinary citizens. There was not much opposition to this on the part of the Padres, for they saw it would not succeed. Few natives were able to comply with the necessary conditions, especially the last, — that they must be able to support themselves. Those who could, it was evident to the Padres, were not capable of living as self-governing citizens. And this attempt, like the former, was unsuccessful. His next attempt, in 1830, was interrupted by political affairs. The Mexican law passed May 25, 1832, again authorized secularization. The result was hardly a success at first, for only ten families at San Diego and San Luis Rey accepted emancipation; but at San Juan Capistrano a large number left the jurisdiction of the Mission and founded a pueblo. Later, three other pueblos, so called, were formed, — San Dieguito and San Pascual by the ex-neophytes of San Diego, and Las Flores from San Luis Rey. Governor Figueroa became convinced that gradual secularization was the only practicable course to pursue in California. The Indians were not capable of using civil freedom, and never became so to any great extent, and the result was what had been expected and

predicted by every one who was in a position to give an unbiased opinion. Although the end always held in view by the mother country, and, indeed, the only possible conclusion of the Mission system in any country, secularization in California was a distinct, if unavoidable, failure. From the character of the California Indians, as previously indicated, the comparatively short time in which they had been brought under enlightenment, the unsettled political condition of the country at this period, and from the number of the inhabitants, not only the Mexicans, but even more, perhaps, the foreigners,—American, English, Russian,—all of whom were putting forth every power at command to get possession of the Mission lands, and were at this time beginning to exert still greater efforts to wrest the country from Mexico,—from all these weighty causes secularization suffered, and failed of the object intended.

Mission statistics, which were carefully kept by the Padres, cease almost entirely at the time of secularization in 1834, even for those Missions which were still left under their rule for some years longer. It is hardly necessary to go into the many details on the subject of secularization; it was a long drawn out and greatly involved matter, and unsatisfactory to both parties interested,—to the Padres because at last deprived of their magnificent establishments, which they had spent over half a century in bringing to so great a height, and to the civil power because, when secularization was accomplished, it was only half accomplished, so far as results went. The period from 1833 to 1837 forms the secularization chapter in the Mission history, for by the middle of the latter year all the twenty-one Missions were secularized, and some few of them converted into pueblos. But the pueblos thus formed were merely pueblos in name, for there was only one that could properly be so

called,—the pueblo of San Juan Capistrano.[1] The Indian neophytes were unfit to receive the privileges of *vecinos;*[2] still less fit for filling the various offices of a municipal government. Many, so soon as they found themselves freed from the control of the Mission Fathers, deserted, fleeing to the mountains and to their old haunts, and relapsing into their former savage state. But this was no more than was expected by unprejudiced persons; for all that had been accomplished for the Indians by the Missions was of no permanent effect, and, released from rule and authority, the natural result was a return to their early mode of life. As already noticed, the Mission Fathers had their thoughts more on the increase and spread of the power of their Church, than on the transformation of the Indians into enlightened, self-governing citizens, and this purpose they carried out during their entire career. Still, although their first thought was for their Church, they labored, heart and soul, for the material and spiritual welfare of the Indians, believing, as the Fathers did, that, once baptized and brought into the Church, the natives were saved; but whenever the subject of secularization was broached, they were roused to the most energetic efforts to retain their power, and they labored against secularization to their utmost. In fact, they wanted *no* civil power in the country but that which they possessed, and which, if they could have had their way, would have been, and indeed so long as they *did* have their way was, vastly more despotic than could possibly have been wielded by any government at that day. Yet one must not forget those Mission Fathers, such as Serra, Palou, and Lasuen, who did not belong to this self-interested class, but whose one and only thought was for the Indians, their pity and sympathy being aroused at the sight of so much misery and degradation, and of so benighted a condition.

[1] Hittell.

[2] Freemen; citizens.

These men had little thought for the increase of the power of the Catholic Church, — or, rather, it was wholly secondary to their prime object. All honor to these Padres, working, as they did, for the success of the Missions, only as a means to the betterment of the natives, and laboring with them at the roughest and hardest toil. But even these men, had they lived later, when the Mission system was at its highest development, would not — *could* not — have done otherwise than did their successors, leaving aside their individual character. For it is impossible to conceive of the Catholic Church giving up a large country, planted with her ecclesiastical establishments and so fully under her control, to a republican form of government, and all that that implies, without a struggle. And it has already been noted that Antonio Peyri, than whom there was no Padre more devoted to the Indians, or more beloved by them, could not bear the prospect, and, powerless to prevent it, fled the country, rather than see his life-work ruined.

The Mission, as it has ever been in the Catholic Church, can lead to but one end, — the spread of the power of that Church, — and her object was to bring the Indians as near as possible to, without actually reaching, the point of civilization where they could be self-governing. She stopped short of that, bringing the Indians into the fold of the Church, teaching them the useful arts of peace and civilization, and striving to lift them out of the low depths of savage life and thought. But before she came to the point of conceding to the Indians self-government in any form, she halted, realizing clearly that self-government once established, her civil power would be at an end.

The relation of the Indians to the Mission Fathers was that of children to their parents. Having absolute power, and being accountable to no one, except to their order at the

Franciscan College of the City of Mexico, which was in complete sympathy with them, they ruled the Indians in the most despotic manner, treating them like slaves, working them as they saw fit, punishing them when disobedient or lazy, sometimes with great severity and for the most venial offenses, their favorite punishment being whipping on the bare back, and this for women as well as men. The harsh punishments inflicted have been mentioned with indignation by more than one traveler of that day; but the actual number of cases of undue severity cited is small, and, on careful consideration of the facts, the amount of such punishment is, probably, much less than at first sight appears. A Father given to administering such correction was the exception, for by far the greater number of them were mild and gentle with the neophytes. But it was a system of government fraught with no good results. The Indians, naturally an indolent race, without higher object than a mere existence, fell into an irresponsible state, looking to the Padres and depending on them for everything material as well as moral. And this natural indolence of the Indians was not corrected by the Fathers' rule and teaching. They were made to labor for the missionaries so long as they were under their authority; but it was work from day to day, and held no prospects of independence and self-support. Therefore, when the natives were given their freedom, of which they had been deprived for so many years, they were totally unfit for the civilized life desired and intended by Mexico, and many fell back into their former savage life. San Juan Capistrano, as has been said before, was a fairly flourishing pueblo, and all the attempts at founding Indian pueblos, south of San Luis Obispo, were more successful than those north of that Mission, but, with the one exception, the results were far from what were de-

sired, and after the Indians were freed from the Padres' control, they dwindled away at each ex-Mission to a mere remnant of their former large numbers. In 1845 there were only 270 Indians at Santa Inés, 260 at Santa Bárbara, and 250 at San Gabriel; 400 at San Luis Rey in 1844 (this includes Las Flores); and only 80 at San Luis Obispo in 1841–42.[1] In 1844, most of the two hundred Indians remaining at Purísima died from the ravages of the smallpox, and the ex-Mission was entirely abandoned from 1846–48.

The amount of knowledge the Indians derived from the Padres was the slightest, and consisted in learning to speak the Spanish language, which they were required to do on being brought under the control of the Missions; reading, writing, a little arithmetic, and always to learn by rote to recite the *doctrina cristiana*, which, as it was the first thing to be learned after the language, was the most important. All of the Mission Fathers were educated, some of them cultured, men; but as, being Catholics, they were prohibited from reading what the Church called heretical books, so they, on their part, wanted the neophytes taught only enough to understand their religion, and, had occasion arisen, would have forbidden any such thing as individual seeking for knowledge in the paths of science, or in any study not expressly advocated by the Church, and they took this stand toward Mexicans as well as Indians. Schools, except at the Missions, were few or none, and those established at various times down to the occupation of California by the Americans endured a miserable and short-lived existence. This was due to many obvious causes: the difficulty of procuring responsible teachers, no one being willing to exile himself to such a poor country, totally lacking in all intellectual life, and the pay, as a teacher, being paltry; the indifference

[1] The number at San Luis Obispo is an estimate by Duflot de Mofras.

of the Mexicans, as well as the natives, who were mostly ignorant themselves, therefore seeing no good in having their children taught; and, perhaps more than all else, the opposition of the Padres. Many of the governors made great efforts to have schools established. Figueroa, who was in office from 1833 to 1835, perhaps had this object more at heart than any other. The advancement and enlightenment of the Indians was one of his chief cares, "because," he said, "he had Indian blood in his veins." Whether so or not, he was noted for his kind and temperate rule, and was universally mourned at his death. But all attempts resulted in nothing farther than mere attempts. A few of the best-educated people sent their children to Mexico for an education; some, at one time, to Hawaii. In a word, education languished most miserably until after the American occupation.

The Padres, seeing the drift of things, and that they were powerless to stem the tide, took measures to turn all the available property possible into money, and thus save to themselves what they could, before the final extinction of their establishments. The most easily convertible wealth they possessed was the cattle. Every Mission had a large number of live-stock, and the Fathers lost no time in selling these for what they could get. This was done at an immense sacrifice, for they received, in most cases, hardly more than half their actual value; but time was precious, and the Padres were obliged to take what was offered. For some years the hide business had been growing into a great industry, vessels from the United States, Russia, France, and England, as well as from Mexico, coming to the coast for cargoes, in rapidly increasing numbers. Hides and tallow were the only exports to any considerable amount. Mission San Gabriel was one of the largest hide-producers, and in the

year 1828 there were twenty-six thousand three hundred head here. These were slaughtered and skinned, the hides carried to San Pedro and shipped away. The same thing was done at other places, — San Diego, Capistrano, Santa Bárbara, and at nearly all the Missions up and down the coast. Duhaut-Cilly came here for trade in 1827, but not until

From a Water-color by C. F. C.

MISSION SAN GABRIEL.

several years later did the business assume its greatest proportions. Dana spent the year 1835 on the coast for the express purpose of collecting hides, his ship taking back to Boston a full cargo, — forty thousand hides and thirty thousand horns. The business of "hide-droghing,"[1] as it was

[1] Dana's ship was known as a "hide-drogher."

called, was a lively one for the two or three years preceding, and down to, 1835, and there was great rivalry between the various vessels there on the same errand; for it was first come, first served,—the one arriving first at a Mission buying all the hides ready, as the Padres always sold for cash, or in exchange for necessary commodities, making no contract for future transactions.

Wine and brandy were made at a few of the Missions, San Luis Rey and San Gabriel taking the lead. Padre José María Zalvidea served at San Gabriel from 1806 to 1826, and while there gave much attention to viticulture, which he was the first to introduce on a large scale. San Gabriel's vineyards were noted far and wide. At their best they produced annually from four hundred to six hundred barrels of wine, and two hundred of brandy, which brought in an income of over twelve thousand dollars, the wine being sought for eagerly by the Missions, and even by Mexico; but, although successful, this industry did not reach any large proportions as an export.

In 1817, on account of the growing poverty of the College of San Fernando, an attempt was made to cede the nine Missions south of and including Purísima, with the pueblo of Los Angeles and the two presidios, to the Franciscan College of San José de Gracia de Orizaba. The Fathers to be removed were much averse to the change, and objected strongly, especially as the southern Missions were the richer and more flourishing. The opposition was so great that it was proposed to give up the nine Missions north of San Miguel, in place of the others; but the plan was dropped at last from political complications, Mexico being on the eve of revolution, and was never broached again. But the difficulty increased, until at last, in 1832, the seven Missions north of and including San Carlos were given to the Col-

lege of Nuestra Señora de Guadalupe de Zacatecas, ten friars coming to take possession. These Padres were Franciscans, but were inferior, morally and intellectually, to the Fernandinos. This, too, although less distressing, was a great trial to the California Padres, and it was only after bitter complaint that they submitted to the command of their college.

Nueva California was sadly neglected by the Church on the subject of a bishop. It was a part of the bishopric of Durango, and afterward of Sonora, but was never favored with an episcopal visit. Serra performed the rite of confirmation, in conformity to a license, approved by the Pope, granting him the power, from 1778 until his death; and was followed by Lasuen, to whom was given a like power, from 1790 to 1795; but from that date until 1841, when California was made a bishopric, all converts were deprived of this spiritual blessing. Bishop Francisco García Diego y Moreno, a California Padre of the college at Zacatecas, who had lately returned to Mexico, arrived at Santa Bárbara, which he had selected for his residence, in January, 1842, and thus this Mission became the seat of the diocese. It was a forlorn outlook to the Bishop, the Missions being despoiled of their possessions and the natives dispersed, and he was unable to do anything for either, apart from the spiritual services of his office. In 1844 he founded an ecclesiastical college at Santa Inés, celebrating the event with a pontifical mass. This institution, bearing the sonorous name of Colegio Seminario de María Santísima de Guadalupe de Santa Inés de Californias, seems to have met with an early death.[1] Bishop García died in 1846, and was buried in the church at Santa Bárbara.

The later history of the Missions, after 1840, is unimpor-

[1] The writer has not been able to learn anything definite about the later history of the college. Bancroft mentions it no farther than its founding.

tant, and almost a blank in general history, or in that of the state. After secularization, and particularly after the republic was declared in Mexico, and later, in 1836, in California, as an independent republic, the Missions sank rapidly into a state of decrepitude. Robbed of their vast domains, their flocks and herds sold, and the control of the neophytes torn from their grasp, they were reduced to a vestige of their former power, and they fell into decay. It is interesting to speculate on what would have been the condition of California at the present day, had it remained in the possession of Mexico, or rather, perhaps it were more correct to say, in the hands of the Franciscans. That the country would not have been at the present advanced stage of prosperity and power as a factor, there is not the slightest doubt. But would it have been far in advance of its status from 1824 to 1830,—its period of greatest temporal prosperity under the old *régime?* It is doubtful, and yet the writer is optimistic enough to believe that, though gradual, the advance would have been decided. Flanked as California was by an eager, progressive people, who were soon to overcome the then considered unconquerable desert, possessing a long coast line, with one of the finest harbors in the world, and which lay in the direct path of trade with the Orient, what political apathy, however blind, could prevent civil advancement? The period of decay following 1830 was temporary merely; conditions were not ripe for that rapid progress which was sure to come, whether California remained Mexican or became American. To judge, as has been done, of the probable condition of California, had it remained Mexican, by the present condition of Lower California, is not just. Compared with Nueva California, the peninsula is a barren, desolate country; there is very little cultivable land; great lack of water; no good harbor,

such as San Francisco and San Diego bays; and the climate, in nearly the whole country, trying, from the debilitating heat. There is mineral wealth, but the prospect is too forbidding for more than half-hearted efforts. Nueva California, on the contrary, is the very opposite, possessing a wonderful climate, mild and curative, which, though hot at times and in places, is not oppressive; fertile soil, and water in abundance for irrigating purposes; mineral wealth; and all the elements necessary for a pastoral paradise. The two cannot be compared; and certainly, had Lower California been in the possession of the United States for the past forty years, it could not begin to show anything approaching the condition of the neighboring country.

As for the separate Mission history down to the present time, there is but a word to be said. Those of the Missions not actually in ruins are still used, but they are now merely parochial churches, Missions in name only, a number of them being in the hands of the Jesuits. Santa Bárbara is still occupied by ecclesiastics of the order of St. Francis, who maintain their establishment much like a monastery of Europe. This, the former episcopal see, and one of the largest and richest of the Missions, has kept much of its old position, the corresponding power being necessarily lost after secularization; but the Mission still does a good work among the Mexicans and Indians of the Catholic faith. In 1885 it was incorporated with the province of the Most Sacred Heart of Jesus, the provincial house being at St. Louis, Missouri. San Gabriel is in a moribund state. In the village of that name there are only about seven hundred Mexicans and natives, mostly of the lowest class, and these sunk still lower by drink and laziness. Services are held in the old Mission, and as it is the only Catholic church in the neighborhood, people flock there in crowds for mass;

but it is a parish church. Mission San Luis Rey at the present time (1896) is once more in active service. In the spring of 1893, under the ardent zeal of Father J. J. O'Keefe of Santa Bárbara, part of the ruins of the Mission were repaired and fitted for service. On May 12, 1893, the Mission was started anew with imposing ceremonies, at

From a Water-color by C. F. C.

MISSION SAN FERNANDO.

which time three postulants were invested with the habit. In this part of the country there are a considerable number of Indians needing the parental care of the Church, and by whom this renewed activity will be felt.

But in California, as in other parts of the United States, the Indians are fast vanishing away, and as they are the main reason for the existence of the Missions, the latter will be use-

less after their disappearance. Thus, as their final place in the religious life of the state, they will be, however powerful for good, merely the centers of local parishes. Their opportunity for usefulness can never pass away, and it rests with them alone whether they shall keep alive the memory of those self-denying Fathers, who endured so much for the Missions they loved, and shall practice the spirit for good works inspired by them. With such a history as they possess, such examples for their encouragement, they can be made to take an influential position in both church and state. But this applies only to the larger Missions, and those situated in the cities and towns, which are alive and growing. It must not be forgotten that some of these former Missions are located in places which are small and not increasing in size, such as San Miguel, San Juan Capistrano, San Juan Bautista; and that others, such as San Gabriel, are in places slowly dying away. Santa Bárbara, Dolores, and San Luis Rey are the Missions we must look to for any good results, and they seem destined to live a life of usefulness, such as their founders would rejoice to see, even although, under the changed conditions of the present day, they are laboring from a position different from that of the time of their inception.

And so ends this page in history. Hardly anywhere can be found a more final and complete termination of an historical period than is presented to us in the history of the early days of California. The Missions lived their life, accomplished their aim, and, when of no more use, passed utterly away. From the conditions under which they were conducted, they were destined, from the beginning, to die and give place to something better; but that does not detract from the meed of praise owed them. Many reasons for blame may be found: the natives were deprived of their lands;

they themselves subjected to slavery, with all its attendant horror; and although, nominally, taught Christianity and civilization, the result was not sufficient to make them capable of self-government when the time for that was ripe. But we cannot, consistently, criticise and condemn the Spaniards for the wrongs committed by them in their dealings with the California Indians. How does it differ from our dealings with the aborigines everywhere in the United States, from the earliest days? Let us see and remember the good wrought by the Padres, and thank them for it.

Total Number of Baptisms at the Missions from their Foundation to 1834.
(Compiled from Bancroft's History.)

San Diego	6,638	Soledad	2,222
San Carlos[1]	3,957	San José	6,737
San Antonio	4,456	San Juan Bautista	4,100
San Gabriel	7,854	San Miguel	2,588
San Luis Obispo	2,657	San Fernando	2,839
San Francisco[2]	6,998	San Luis Rey	5,591
San Juan Capistrano	4,404	Santa Inés	1,372
Santa Clara	8,640	San Rafael	1,873
San Buenaventura	3,876	Sonoma[3]	1,315
Santa Bárbara	5,679		
Purísima	3,314	Grand total	89,576
Santa Cruz	2,466		

[1] Estimates for last three years; statistics for these years are entirely lacking.

[2] Statistics for San Francisco to 1832. [3] Statistics for Sonoma to 1835.

PART II.

HABITS AND CUSTOMS OF THE MEXICANS AND INDIANS.

A SHORT account of the manners and customs of the Spanish in California, and of the native Indians, may be found interesting by those unfamiliar with their mode of life at the time of the greatest prosperity of this country under Spanish rule.

The climate of California is familiar to all, and it is necessary to state merely that it was an important factor in the life of the olden time, the consequence being an almost entirely out-of-door life the year round. The summer, though hot, was never enervating, while the nights were invariably cool and refreshing; and although at times, in the winter, there were nights much too cold for comfort, yet there was little danger from sleeping in the open air, on account of its dryness and purity, especially in the southern part of the country, — that is, south of Santa Bárbara.[1] Although the Mexicans, as a rule, slept within doors, yet it was by no means an infrequent custom with them, especially the poorer class, to spend the night sleeping under the open sky.

The houses of all classes were, almost without exception, built of adobe, usually plastered inside and out, and sometimes whitewashed in addition; small, rectangular,

[1] It must be remembered that only that part of California south of San Francisco was occupied by the Spaniards; San Rafael and Sonoma were, indeed, north of San Francisco, but the distance was short, and both were small and unimportant.

nearly always of one story, with a flat roof of rafters, tiles, thatch and clay, or, rarely, of shingles. These houses contained from one to several rooms, according to the wealth of the owner, usually with the ground for a floor, and were destitute of nearly everything in the nature of furniture, a table and a few chairs or a bench being all the principal room contained, supplemented by a bed in the sleeping-room. Occasionally a picture or two of the commonest kind would ornament the walls, and sometimes there was a print of *Nuestra Señora*, or perhaps a crucifix hung in some retired place, which might be used as an oratory. In the majority of houses there were only two rooms, — one the living-room, which at night was used as a bedroom, while the other was a storeroom, and, in general, a more private apartment, as well as bedroom. The houses of the wealthy people were, of course, larger and more sumptuous; sometimes, if very large, they were built in the form of a hollow square, thus enclosing a piece of ground, which was laid out with plants and flowers, and, occasionally, with a fountain playing in the center. This *patio* constituted the general social gathering-place for the inmates and guests, on which gave all the rooms of the house. The houses were usually of only one story, no matter how large, and the roofs, in later days, were often made of the distinctive half-cylindrical Spanish tiles, of various shades of red and yellow, forming a very pleasing spot of color in the somewhat monotonous white or gray of the whole building. Monterey was considered, by some travelers of the time, the most attractive place in California. The houses — about one hundred in number — were quite universally whitewashed, which gave the town a much more pleasing appearance than that of many places in the southern part, where they were generally left the original clay-color of the adobe brick; many of them were roofed with the yellow

From a Photograph.

OLD CHURCH, MONTEREY.

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tiles, always agreeable to the eye; while all were set in the grass everywhere around.[1] Monterey, too, was one of the largest and most important settlements, the capital of the province, and the residence of the governor.

The dress of the people was that of Mexico, with various minor local differences. The women wore the ordinary European dress of silk, cotton, or wool, but with short sleeves, and made without fitting to the waist (corsets were unknown); and instead of a hat or bonnet, when out of doors, they threw over their heads, drawing it down over the chin, a *rebozo*, a kind of long scarf of silk or cotton, sometimes with fringed ends. In some places, however, a narrow-brimmed, high-crowned straw hat was substituted for this: rarely a Spanish *mantilla* was worn. A belt or sash of some bright color was the usual finish to the costume.

The men were more gayly dressed than the women: white shirt, open at the neck; vest of brilliantly colored silk; a short coat of some darker, contrasting color; trousers cut and laced on the outside of the leg up to the knee, showing the long white-silk stockings, which were never drawn up tightly, but worn loose, with many folds under the lacing; or short trousers with the same white stockings, and ornamented shoes. No suspenders were worn, but a bright silk sash around the waist held the trousers in place. The hair was generally worn long, sometimes braided and tied behind with ribbons. When going out, a *sombrero*, a low wide-brimmed black hat, and a *zarape*, a large circular, sleeveless cloak or cape, finished the costume. If on horseback, which was nearly always the case, large, cruel-looking spurs of silver or silver-gilt were worn. This, of course, was the costume of the richer people. It varied, being made of coarser and cheaper material, with less finery and trimming,

[1] Dana: *Two Years Before the Mast.*

in proportion to the poorer condition of the wearer. All spent as much on their apparel as was possible, carrying it, indeed, to such an extreme, that a man dressed most richly in the fashion, who, at first glance, would be taken by a stranger for a wealthy person, might, very possibly, be in the greatest poverty, with not a *real* in his pocket, and even, perhaps, suffering from want of food.[1] In the minds of the people, dress was paramount to food, home comfort, even the barest necessaries of life, — a national trait, but carried, perhaps, here to a farther degree than in Spain, as, certainly, it was more conspicuous from the poverty of the country.

The Mexicans were noted for their skill in riding, and those living in California became so expert from being constantly in the saddle, that they rivaled the finest horsemen in the world. Riding was the universal mode of locomotion, even for the shortest distances. Horses were so common, that a fine one could be bought for ten *pesos*,[2] and they were allowed to run where they pleased, being caught as needed. They were almost public property, a man catching a horse, using it for his journey, and then turning it loose, to find its way home. A horse was caught the first thing in the morning, and kept saddled and fastened at the door, to be ready whenever wanted through the day, and was always used, even for a distance of no more than fifty steps. Saddles were regarded as more valuable than horses; they were, in fact, a part of the personal attire, and, as such, received the same care and attention, together with their due proportion of the expense, as the rest of the dress. Some were very handsome affairs, — beautifully stamped leather, with much and heavy trimming of silver; the bit, in such cases, being of solid silver. A Mexican in full

[1] Dana cites this instance.

[2] A *peso* is equivalent to a dollar.

dress, mounted on a steed with such trappings, was a gorgeous sight. Nothing was thought of riding twenty miles for a call; and for an entire family to ride a distance of forty or fifty miles to visit friends, often staying a week or so, was simply following the custom of the country. Wheeled vehicles of any description, except the large, heavy, cumbersome *carreta*, on two solid wooden wheels, used for moving heavy goods, were unknown until a comparatively late date, and were very primitive for a long period.

Mexican California preserved, of course, the social traits of the older country, and these but slightly modified by the transfer to the province. Mexico, always a relatively poor land, had few rich men, and a vast horde of the poorer class; and it was the same in California, but to a greater extent; for rich men seldom or never migrate to a new country, as they lack the prime incentive for change. The Californians were a sociable, vivacious, generous-hearted people, as were they at the same time cruel, passionate, and ignorant, — a firm friend to those they loved, for whom they could never do enough, and a deadly enemy to any one who offended them. Knife and revolver could be used on the slightest provocation; and when it is added that, with the exception of the upper class, they always drank to intoxication whenever liquor was to be had, the frequency with which knife and revolver were used can readily be imagined. Strong drink was furnished at all dances, weddings, and other festive occasions, and a large number of the men finished the jollifications with a general fight and all-round drunkenness, which, being the common thing, never excited remark. *Aguardiente* was the favorite drink, — the stronger, the better, — but they never refused anything.

Morally, the Mexicans are fairly up to the average of the peoples of the world, particularly in the upper class; the

lower classes are loose in the relation of the sexes; but, after marriage, the women are jealously watched by their guardians, and from fear or disinclination — more probably the former — not often break the marriage vow; yet adultery is by no means a rare occurrence. In California, the same held good, where each was a law unto himself. A man would defend with the rifle the honor of his wife or sister from the seducer, yet ran the same risk at the hands of a neighbor when attempting that which he so quickly resented in another. Parents were uniformly held in reverence by their children, who, no matter how old, continued to regard themselves as such in the eyes of their parents. There was none of the familiar intercourse between parents and children of the present day, and the address of a child to its parent was the polite form of the third person of the Spanish tongue, for which there is no English equivalent. They were a polite, proud people, the men taking off their hats on meeting their male as well as female friends and acquaintances.

Although Catholics, their religion sat very lightly on them, and could be thrown off on occasion with the greatest ease. Sunday usually was kept sacred, so far as attending mass in the morning was concerned; the rest of the day was given up, as in most Catholic countries, to games and diversions of all kinds, including the occasional bull-fight. Some days were kept as especially holy, — Christmas, Good Friday, Easter, and St. John's Day being the most so. The principal national holiday after 1822 was September 16th, the anniversary of Mexican independence, which was celebrated not only by the people in general, but also by the government. Other days, appointed by Mexico as holidays, were February 24th, March 2d, and September 27th, — all commemorating events in the history of Mexican independence.

The social customs differed but little from those of the parent country. The Mexicans are a social people, delighting in all forms of diversion, indulging in the most abandoned gossiping with friends at all such times, and when visiting. Many of their feats of prowess were performed on horseback, as tilting at rings, the *carrera del gallo*, and ordinary racing. The *carrera del gallo* was distinctively a national performance. A live cock was buried in the ground, only the head and neck, which were well greased, being left above the surface. The rider, starting from the appointed place, about sixty yards distant, dashed by at full gallop, and at the moment of passing, stooped from the saddle, and, seizing the cock by the head, pulled it out of the ground; which was not an easy thing to do. The successful one was greeted with much applause; those who failed, with most unmerciful jeers. This was a common and favorite pastime. The bull-fight was their most exciting diversion, but was not often indulged in. At San Juan Capistrano bull-fights were held, for a time, every Sunday. Still, this form of amusement never had such a firm hold in this country as in Mexico or Spain. Picnic parties were common. Several families would join together, each furnishing something for provisions, all of which was sent on before in a *carreta*. All rode, usually a couple on each horse, a young woman with a young man, the former seated in front. At the picnic grounds the time was passed in eating, drinking, dancing, singing, and games, and on returning to town a ball was given at the house of some one of the party.

Fresh beef, *tortillas*, and *frijoles* were the staple food, with a few simple vegetables, and chocolate. Later, tea was introduced, but never used extensively. *Tortillas* were thin cakes of meal, usually of maize, mixed with water, and baked before the fire on heated sheets of iron. *Frijoles* are

a red variety of bean, and are considered the most nourishing of all beans. Californians neither hunted nor fished, and made very little use of domestic fowls, as they were too lazy to take the trouble to raise them.

Old Print. From the *Land of Sunshine* Magazine.

MISSION SAN CARLOS.

Dancing, it is hardly necessary to say, was a national pastime, almost second nature, and nearly all entertainments and *fiestas* saw this form of amusement in full swing. Contrary to what we should suppose, the Mexicans danced usually to very slow time, and their dances were patterned mostly on the square dances of the Americans; some of them greatly resembling the old-time minuet. The *jota* was the favorite dance. It consisted in singing lyric verses, alternating with a refrain. During the singing of the verse,

the couples kept up capricious movements with the arms and hands, followed, during the refrain, by the dancers forming two circles, with joined hands, — the men in one circle, their partners in the other, — when the men went round in one direction, the women in the opposite, until partners again met, whereupon, with another verse and the refrain, the arm movements and the dancing were repeated. The *fandango* was another favorite, and is still danced by the Mexicans in California. This was danced by a man and a woman, partners, one couple at a time, in turn, and included verse-singing by the dancers. Other dances were the *contradanza* of the better class, the *caballo*, and the *jarabe*, the national dance of Mexico. A ball concluded always with the *jota* or *las cuadrillas*. The former resembled an English country dance or American Virginia reel. Dancing entertainments were free to all, no one needing an invitation to attend, high and low mingling together without restraint down to about 1840, when class distinctions began to be clearly defined. Dances at this period lasted the whole night through, — sometimes, indeed, on special occasions, continuing for two or three days and nights. At the present day, dances among the Mexican population rarely break up before broad daylight; in very early times, early hours were kept at balls and dances. A violin and guitar were the customary instruments used, and it was necessary only to find them together to get up a dance or *fandango*. At the Missions, the neophytes had a ball every Saturday, which began about sunset.

The Spanish and Mexican Californians were noted for their great hospitality to every one, strangers as well as friends. This, although perhaps heightened by the very small number of people and their scattered condition, was a national trait, and one of the most pleasing of all their

amiable qualities. A stranger was welcomed by the whole household, and made one of the family so long as he could be induced to remain. A traveler could journey from San Diego to San Francisco, be lodged and fed every night at some Mission or *rancho*, be provided with horses and other necessaries for the trip, all without spending a *real*. At the Missions, however, a small sum was expected, but never demanded, for alms, from travelers. There were no inns of any kind at this time. This pleasing custom, it is entirely unnecessary to say, was killed at the first coming in contact of the Mexicans with the Americans, as a people.

A good picture of the life of the old days in California — although the time of the story is after the American occupation of the country — may be found in *Ramona*, by Mrs. Jackson ("H. H."). The author describes the daily life on a Mexican *rancho*, and gives a series of pictures that are astonishingly true to the old times. Camulos is a small town about midway between Los Angeles and Santa Bárbara, and the house described in the novel is, to-day, almost exactly as it was when built. It remains a type of the houses of the better class of Mexicans in California, and is, probably, the finest specimen of the kind in the state remaining unchanged. What the old life on a *rancho*, miles away from the nearest settlement, was like may be pretty clearly learned from this book.

Dana describes the funeral of a little girl which he attended at Santa Bárbara. The coffin was borne by eight companions, and followed by a large company of girls dressed in white, with flowers. Those bearing the coffin were relieved every few minutes by others running forward and taking their places. They amused themselves on the way by playing and gathering flowers. Keeping these girls company was a crowd of young men, some on foot, others

riding, who added to the merriment, while a number of elderly women brought up the rear. Two men, walking, one on each side of the coffin, carried muskets, which they loaded and fired continually into the air.

From a Water-color by C. F. C.

MISSION SAN DIEGO.

California, under the Mexicans, was an agricultural and stock-raising country. Enough supplies were raised for home consumption, and, in later years, some products were

exported to Mexico and South America, but the amount never was large, and hardly counted as an item in industry. The settlers were too lazy to produce more than just enough for their mere subsistence. If they had sufficient to eat, an adobe house for a home, and clothes, including their horses, they were content. Stock-raising was the great industry for export. Every Mission raised its own horses and cattle, the hides of the latter being sold to traders on the coast, and exported to Mexico, the United States, and foreign countries. Individuals, also, being in the business, this formed one of the chief sources of wealth of the country, and of the Missions at the period of their greatest prosperity. Ships from foreign ports cruised up and down the coast, stopping at the various landing-places to collect hides, which then were taken to San Diego to be cured and stored in large houses, until a full cargo was secured, when the vessel sailed for home. As an instance of the extreme thriftlessness of the Mexicans, they sold hides which were shipped around Cape Horn to Boston; there made into boots and shoes; reshipped around the Horn to California, and sold to the people from whom the hides were bought, — all this instead of taking the trouble to learn to make shoes at home.[1] Dana has written a most vivid and interesting account of the business of "hide-droghing," well worth reading. After 1842 there was very little trade in hides, and what remained was confined to the Bay of San Francisco.

Agriculture was, necessarily, carried on to a much greater extent. At the beginning, the Missions were dependent on Mexico for their food-supply, so that, naturally, cultivation of the soil was the first thing to which the Padres turned their attention, outside the conversion of the natives. It was many

[1] Some leather was made into shoes at a few points, but the production was by no means equal to the demand of the country.

years before the Missions were self-supporting, but they increased rapidly in wealth; so much so, that at the time of their greatest agricultural activity the wealth, in stock and grain, of the twenty-one Missions was estimated to be four hundred and thirty-five thousand dollars, San Gabriel heading the list. Many of the Missions raised grapes and other fruits, and some of the more southern ones planted orchards of olives, oranges, and lemons.

The laborers were the Indian neophytes, no Mexican condescending to work if an Indian could be had for the purpose. Nominally free, and paid wages, the neophytes were, in reality, little better than slaves, for they were not allowed to move from one place to another, even with the prospect of larger wages; neither could they leave a master unless free from all debt to him. Farm-laborers were sometimes paid from three dollars to ten dollars a month; usually, however, they received whatever their masters chose to pay. Women and children were, occasionally, bought and sold. But the Mexicans were mild, good-tempered, and easy task-masters; and the Indians fared as well, perhaps, under this arrangement as under any other. Had the Mission system had for its chief object the enlightenment of the Indians, and their final attainment of civil autonomy, this labor arrangement might have been regarded as a temporary necessary evil; for the natives were irresponsible in freedom, and they needed a firm master hand; yet, viewed in the light of the present, when the result of Mission effort is a matter of the past, and this page of history finished for all time, we cannot but deplore that this great blot on the otherwise fair record of the Mission annals should have been permitted by those in authority. All white people, as well as negroes and Hawaiians, and, in fact, all who were not Indians, were called *gente de razon*. This expression in-

dicated that the Indians were regarded as inferior beings, and is significant of the way they were treated, and the estimation in which they were held.

The Indians of California were brutish, filthy, and lazy, all accounts agreeing that they were among the lowest tribes of the American aborigines. But little is known of their origin, some ascribing an origin similar to that of the Indians east of the Rocky Mountains; others, with, apparently, perhaps, better reason, to the Kamchatkans or Esquimaux, whom they more nearly resemble.[1] The Indians of the Santa Bárbara Channel were superior to the other tribes in intelligence; but there was little difference, and all were more like animals, without laws or government. Each settlement was distinct and by itself, and always at war with all others near. There were almost as many languages or dialects as settlements, and it was difficult, if not impossible, for the people of one locality to understand the language of those of another; but the languages were constantly changing and forming new dialects. There were no written signs, hieroglyphics, or letters by which their history could be handed down; and they had a most feeble sort of religion, of which, however, we know nothing until after the arrival of the Franciscans, when our first knowledge of it shows, without much doubt, the influence made on it by the Christian religion taught them. Padre Geronimo Boscana, of San Juan Capistrano, who died there in 1831, wrote an account of the Indians at that Mission. His work, translated and published by Alfred Robinson in New York in 1846, under the title, *Chinigchinich: A Historical Account of the Origin, Customs, and Traditions of the Indians at the Missionary Establishment of San Juan Capistrano, Alta California, called The Acagche-*

[1] Some authorities, with, apparently, good reason, incline to the theory that the California Indians are descended from the Japanese.

men Nation,[1] contains most of our knowledge of the Indian religion. But Boscana, as were so many of the Fathers, was a man of narrow range of thought, and sought to find a parallel between the Christian religion and that of the Indians; consequently his description of their religion is distorted and modified by his own beliefs. Chinigchinich — signifying "the all-powerful" — was a god, and was believed to have had neither father nor mother. His origin was unknown, if, indeed, he had any origin; he was invisible, but he could see everything, even in the darkest night. He endowed the medicine-men with their power, and made man and woman of clay, the first parents of the Indians. These medicine-men were their priesthood, and, conjointly with the chiefs, exercised a great authority.

Such a thing as a national government was unknown among the Indians. There was no head or king of all the tribes, or even of those in a certain locality; each village or settlement was entirely independent, having its own chief. The food of the Indians consisted of game, fish, and everything above or in the ground which they could gather, — in fact, anything that could sustain life, including such things as grasshoppers and grub-worms. They did not cultivate the soil; therefore they were, many times, in a semi-starved condition, when they would migrate to a more fertile locality.

They were below the average in height, with large bodies and ill-developed limbs; they had little or no beauty, their eyes being small, noses flat, mouths large, cheek-bones prominent, hair coarse, straight, and black. They wore little clothing; in some places, none at all, either men or women. Marriages were easily contracted, and as easily

[1] Robinson: *Life in California*. Boscana's work is printed and bound with this book.

dissolved; some men had several wives, and great licentiousness prevailed. The girls were elaborately tattooed. But different tribes had different customs, although all had points in common.

Their habitations in the most favored places consisted of circular excavations in the ground, twelve to sixteen feet in diameter, and three or four feet deep. On the edges of these were placed timbers on end, inclining toward a point in the center, in such a way as to form cone-shaped huts; a small hole at the apex for the escape of smoke, and one at the side for ingress and egress, were the only openings. They were sometimes covered with clay on the outside to shed rain. Other more temporary and common structures were made of flexible poles, which were arched overhead, and both ends driven into the ground, forming a dome-shaped roof. Their principal weapons were the bow and arrow and the spear. They had various ways of testing the efficacy of the poison with which they tipped their arrows: touching a piece of fresh meat, which would become livid and turn green; making a small incision in the arm, and touching, with the arrow, the blood which flowed from it — the poison would spread at once toward the wound in coagulating or decomposing the blood, which they would wipe away quickly before reaching the wound. Still another proof was to select an old woman, whom they would wound with the poisoned arrow.[1] The result of this last method must have been convincing! Fish, which was a favorite food with them, they caught with either of their weapons, the bow and arrow or the spear. Almost the only kind of manufacture in which these Indians showed any skill, except in their weapons, was their baskets, which were of all shapes and sizes, and woven so tightly that they

[1] Duhaut-Cilly.

From a Photograph.

MISSION SAN LUIS OBISPO.

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would hold water. In these were stored provisions, water carried, and their mush boiled, which latter was done by throwing in heated stones until the water was hot, when they were taken out, and the meal put in instead. These baskets showed a surprising degree of skill in their weaving, ranking easily with the finest baskets made anywhere in the world, and they have been bought up by eager collectors, who have sometimes paid large sums for them. This industry has almost completely died out, and nothing but the coarser kinds are made at the present time.[1]

These were the attributes of the Indians, taking them generally; but it must not be supposed there were no exceptions, especially in later days, after they had felt the influence of the Missions in caring for them. They improved greatly, and some fine specimens of mankind and womankind were produced among the Indians at the Missions; but they were very few. In *Ramona*, Mrs. Jackson has written much of the Indian life of this better class; but, unfortunately, she leaves us with the erroneous impression that such Indians were the rule, while in reality they were the rarest exception; moreover, the Indians she describes were ex-neophytes from Mission San Luis Rey, where the natives always were treated the most kindly and wisely, and had reached a higher plane than those of any other Mission But exceptions such as these only show how much more could have been done for all, had that been the one and only desire of the Fathers.

The Indians were, in general, a healthy race, and many.

[1] Although these baskets would hold water, the ones used in boiling water were coated with pitch on the inside. The finest baskets of all were made by the Modoc Indians, living near the Klamath River, in the extreme northern part of what is now the state of California, and far beyond the field of Mission labor. Those of the Tulare Indians, living in the vicinity of Tulare Lake, were a close second to the former.

of them attained an extraordinary age; but some diseases caused fearful havoc among them. Smallpox was the most fatal, and, at various times, carried off large numbers. The dead were, among some tribes, buried; but the usual custom was burning. The population of Nueva California, judging from the most reliable accounts, seems never to have exceeded forty-five thousand or fifty thousand; and this number began to diminish almost as soon as the whites arrived among them, not from their being killed off, but from the ravages of diseases which were introduced at that time, and from the different, although better physical and sanitary, manner of life they were obliged to lead, which was totally at variance with that to which they were accustomed by heredity, so that at one period the death rate was three times greater than the birth rate! The neophyte population in 1842 was not more than 4,450, — about only one seventh of that of 1834.

Now all this is changed. The Mexicans have adopted the customs of the Americans, and, with the exception of their physical characteristics, and their language, which they use among themselves, it would be difficult to tell them from the latter. As for the Indians, they have been practically absorbed into the life of the people around them, and there are now only a very few distinctively Indian settlements — such as Pala, Saboba, Conejo, and, in part, San Luis Rey — remaining to show us, in a measure, what the old life was like.

PART III.

THE MISSIONS AT THE PRESENT TIME. CONDITION OF THE RUINS.

No one can visit, or remain long in, California without becoming interested in the subject of the old Franciscan Missions, and without desiring to see as many as possible of these historic sites and churches; for the air seems fairly saturated, in the region of these places, with the life and aroma of a bygone age. Probably there is not a visitor to Monterey who does not, once at least, drive out to Carmelo, — in fact, not to see it is like traveling in Italy, and not visiting Rome, or visiting Rome, and not seeing the Pope. It is looked upon almost in the light of a pilgrimage. Few visitors to San Diego fail to examine the old Mission there; or to Los Angeles, to make an excursion to San Gabriel; or to San Francisco, to visit Dolores; or to Santa Bárbara, to wander over the well-preserved establishment in that place, the seat of Mission authority. These, with Capistrano and San Miguel, both of which can be seen from the train, are the best known. Others, like San Fernando, Santa Inés, and Soledad, lying off the beaten track, and in thinly settled regions, — consequently neglected by tourists, and less frequently visited, — are not so well known, but deserve acquaintance quite as much as the others; more so, really, for, as they are left with little or no alteration and restoration, they give a much greater idea of the past. However, there is not one, where there are any remains, that is not well worth visiting, both as a specimen of architecture, and on account of its influence on the life of the past.

But it is a melancholy fact that these Missions and ruins are in a far worse condition to-day than ought to be the case. Those in use have been kept up, to a great extent, to a habitable condition, but in many cases at the expense of the old architecture; for the restoration and repair have been anything but intelligent, and one can but wish the old buildings might have been left in their state of quiet decay, with care taken of them only to prevent a too rapid farther dilapidation. All repairs and restorations of these adobe buildings seem to be particularly offensive, showing as great blots and eyesores on the original fragment. Buildings like those at Santa Bárbara, where the repairing has been done gradually, and from time to time, as needed, since the present structure was built, are the exception; and Santa Bárbara is the only exception which is entirely satisfactory, for the original individuality of the building has been kept carefully, differing from Dolores, which, although not presenting a patched and unpleasing appearance, has lost a large portion of its former character. After restoration, indifference, both of individuals and of the government, has done the greatest injury to the Missions. Those not in active use were for years deserted and neglected; in some cases, even partly torn down by the poor people, Indians or Mexicans, living in the neighborhood, to furnish material for their houses, with no one to say them nay. This was a shameful neglect on the part of the government; but, at last, some years ago, California awoke to a realization of the value of these historic relics, since which time all vandalism has been stopped. But the injury done is irreparable, and has hastened, by many years, the final disappearance of the ruins.[1]

[1] The writer finished the preparation of this little history early in 1896, and it has seemed best to leave the account of the Missions as originally

From a Water-color by C. F. C.

MISSION SAN DIEGO.

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The present condition (1895) of the twenty-one Missions is as follows: One — San Rafael — entirely gone, not a trace remaining; one — Santa Cruz — entirely gone, and replaced by a modern Catholic church; one — Santa Clara — a part of the Mission church standing, which has been restored, and is now in use as a chapel belonging to the Jesuit College at Santa Clara, built on the site of the old Franciscan Mission; three — Purísima, San Antonio de Padua, Soledad — deserted and in ruins; one — San Fernando — with ruined church, but the main building still habitable and in use, with almost no repairing; one — Capistrano — partly repaired and used, but the church left to itself and nearly gone; one — San Diego — care taken of what little remains of the church, and Mission ground

written, describing them as the Missions themselves were when seen by him in 1895. But this description would not be complete without mentioning the "Landmarks Club" of Los Angeles. Incorporated in December, 1895, it has for object the preservation of what remains of the Missions of California, particularly those south of Santa Bárbara. Beginning with San Juan Capistrano, the club secured a ten years' lease of the Mission, and expended nearly one thousand four hundred dollars on the buildings, repairing the roofs, which, as far as possible, were re-covered with the old tiles, and strengthening the crumbling walls. Particular stress must be laid on the fact that skilled antiquarian and architectural knowledge was brought to the task. The work done has been in line with the old work, and the result is as satisfactory as such work ever can be. The club next turned its energies to the preserving of San Fernando, a lease of which was secured, and, in the summer of 1897, it succeeded in getting the principal buildings roofed and strengthened at an outlay of about two thousand dollars. The work at San Fernando completed, the club has now turned its attention to San Diego, and hopes soon to have what little remains of this "Mother Mission" shielded from all farther inroads from weather and neglect. Mr. Charles F. Lummis, the author, and editor of the *Land of Sunshine* magazine (which is the official organ of the club), is the president and prime mover, and it is due largely to his zeal and interest that so much has already been accomplished. A similar movement for the repairing of the more northern Missions has been started at San José, but it is yet too early to look for tangible results from it.

occupied by the Indian College; five — San Luis Rey, San Gabriel, San Buenaventura, Santa Inés, San Miguel — repaired and in use, but not much changed: this applies only to the church buildings; two — San José and Sonoma — only the church and part of the adjoining building remaining, the church at San José so much rebuilt as to be practically a new structure; four — San Luis Obispo, San Carlos, San Juan Bautista, Dolores — much repaired and restored, with corresponding loss of old-time character, San Carlos, at Monterey, least so of the four; one — Santa Bárbara — kept up and repaired as needed, and in the best condition for use; with little loss of its ancient aspect, it stands alone among the whole number.

For a description of the Missions as they are at the present day, I shall take them in geographical order, beginning with San Diego and going north.

There is little more than the *fachada* of the church remaining now at Mission San Diego, and that little it has been necessary to protect carefully, by shingled roofs and braces, and protecting walls, to keep it from falling flat onto the ground. Except for this, the whole would, probably, have fallen before now, and nothing have been left of this first Mission; but, at the best, it will be only a comparatively short time when the front must succumb to weakness, age, and neglect. It is a plain, smooth wall, rising from the junction with the side walls by a series of angles, and terminating at the center with a large, high arch. There is a square opening in the upper part for a window, and, below, a larger one, arched, for a door, both now boarded up. Behind are two or three dilapidated rooms, and a few bits of walls standing — that is all. My first visit to the Mission was in 1890, at which time, although a total ruin, there was much more standing than there is at present. Some

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MISSION SAN LUIS REY.

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idea of the extent of the Mission grounds could then be gathered, which is now impossible. At that time the place was left to itself; but since then a school for Indian children has been established, which has taken the ruin in charge; but the change, from the standpoint of the picturesque, is a sad one; for the two ugly square frame buildings of the school, one on each side of, and close to, the Mission ruin, have robbed it of its appropriate setting, and the result is painful and depressing. The illustration from my drawing shows the church as it should now appear, and as it did appear six years ago, without the modern buildings, although, of course, I was obliged to represent the greater dilapidation of to-day. It is situated on a slight rise above the valley, through which flows the San Diego River, a few hundred feet from the Mission.

Opposite the Mission is an olive orchard a century old, which was the property of the Mission. The present owner, in digging up the roots of the trees dying from time to time, has come across a number of relics, some of them made by the Indians, of much interest and value, which are kept on the place for exhibition, — some stirrups, a gun-barrel, hollow iron cannon-balls, stone mortars for grinding corn, etc. An old olive-press, used by the missionaries, is also shown, and some old beams from the church. These beams are particularly interesting; they were hauled by the Indians from the mountains forty miles away, and rough-hewn by axes to the shape required. In this orchard is an old abandoned well, and from it, tradition affirms, is an underground passage leading to the Mission. This was used when the Padres and their company were besieged, at various times, by the Indians. Whether there be such a passage, no one knows for a certainty; but it seems more than likely, for there are the remains of some sort of a pas-

sage to be seen in the well, a few feet below the surface of the ground, which has been explored for a short distance, where the way was found to be caved in and blocked.

The town of San Diego (Old Town), six miles from the Mission, is a relic of the past; its life has been sapped by the new San Diego, and it is now dead, never to revive again. In one respect this is an advantage, for it remains almost as it was as a Mexican town; the adobe houses are left unchanged, and those not in use — the greater number — allowed to fall into decay without molestation; so that here we have a true picture of a California town of seventy-five years ago. The life is gone, but as for the architecture, there is no place in the state equal to this. There are bits of bygone days in Santa Bárbara, Los Angeles, and other places, but they are only bits; while here is a whole town, although a small one, of the old style of architecture. There are some incongruities, of course: a modern station, post-office, and hotel, but no life at any of them. The low adobe houses are scattered irregularly here and there; some roofless and with tottering walls, others well-preserved, almost intact. Two old bells hang from a beam near one of the buildings, to which they have been brought from the Mission. The town lies in the calm, meditative repose of the evening of life, after its long career of energy and purpose. Many events have occurred in California during its existence of a century and a quarter, in some of which it has been permitted to take a part; but, as a general thing, San Diego led a quiet life, with little of the activity of the establishments farther north, or the dangers and excitements which Santa Bárbara and the neighboring Missions had to encounter. Yet we remember this was the pioneer of all the Missions, — the first settlement, — and that made under most discouraging circumstances, in a strange, unknown

country, full of Indians. Did not it require as much courage, on the part of the Padres, to do this of their own free will, as to repel attacks of savages when very life depended upon it?

Mission San Luis Rey, about forty miles north from Old Town, and four miles inland from the coast, is finely situated on a small hill, which, from the general levelness of the valley, causes it to be a dominant feature in the landscape from all sides, and for many miles. The valley itself, through which flows the San Luis Rey River, a rushing stream in the winter and spring, is a large, beautiful stretch of smooth, level land, with much vegetation, and with a long line of trees bordering the river on both sides. The town is a small one, of about six hundred inhabitants, many of them Indians.

The Mission church is a beautiful object, with a tower and open belfry at one corner, and long rows of arches,— the ruins of former buildings and cloister. The style of architecture is largely Moorish, and resembles that of the Santa Bárbara and San Buenaventura Missions. The church is built of adobe, faced with burnt brick, making a firm, solid building. The front is as built, but the roof has been newly repaired, as well as parts of the windows and side walls.

But here again, as at San Diego, the view is marred by a large wooden building, enclosed by a high board fence, planted squarely in front of the church, and which is used by the four Padres stationed here; for this Mission is returned to life under the inspiring touch of the well-known and beloved Father J. J. O'Keefe of Santa Bárbara. The church is extremely interesting to sketch, but it is very difficult to get a fair view of the whole, on account of this building, directly in front, cutting off a large part of the façade and doorway. One must go far to the right or left to see it in its entirety. The remains of walls, beyond the Mission buildings, are scattered here and there over a large extent of ground.

The church, the largest, and, with the sole exception of Capistrano, the finest, Mission structure in Nueva California, is in fair preservation; but the adjoining enclosure, about five hundred by six hundred feet, is in ruins, rows of arches, in various stages of dilapidation, being all that remain. The front, running parallel to, and adjoining the front of, the church on its right, was a long corridor of thirty-two arches with latticed railings, of which there remains only a short piece, but enough to give some idea of the effect of the buildings at the time of their perfection. On the left, continuing on a line with the church, is a quaintly shaped, low wall, the entrance to the *campo santo*. It is a most interesting bit of building, and adds an effective note to the general view of the Mission. The sky-line of the whole is very fine, particularly at night, when the ruined details are obliterated, and nothing is seen but the church, looming up grandly into the sky, and falling away on its right with a long, low line of building. To see the Mission as the writer saw it, in the moonlight, and to hear the evening chants of the Padres,—which might be thought to issue from the church itself, so obscured is their house in the feeble light,—has a powerful effect on the imagination; and one conjures up scenes of the old Mission days, and wishes they might have been delayed to the present time; for, however much is to be derived from these historic places to-day, they impress one always with a feeling of sadness and dissatisfaction,—dissatisfaction, because they are not the end of a life of completion in good work, but the natural remains of a life which has suffered a violent death; not an untimely one, indeed, for the Mission system contained within itself no germs of life to bear it on to higher and better things, and when at the height of its power had developed seeds of decay, the inevitable result of the policy pursued by the Catholic Church.

From a Water-color by C. F. C.

THE ASISTENCIA SAN ANTONIO.

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But this Mission has begun a new lease of life under the direction of Father O'Keefe. Coming from Santa Bárbara for the purpose, he has taken hold of the work energetically and done wonders already, although, to use his own words, "it takes time and patience"; and, too, the amount of money necessary cannot be small; it has been estimated at forty thousand dollars. The church is again in serviceable condition; the outside is to be repaired, and the whole to be in active use once more. On the 12th of May, 1893, the Mission was awakened to a new life as a Franciscan college for preparing boys for the priesthood, at which time, after a solemn high mass, three boys from Mexico were invested with the habit of the order as postulants. At this service were present the Bishop of Monterey and Los Angeles, the Vicar-General, the Commissioner-General of the Franciscan Order in Mexico, with three Fathers from the College of Nuestra Señora de Guadalupe in Zacatecas, bringing with them the novices, and an audience of three hundred spectators, — devout Mexicans, curious tourists, and impassive Indians, — gathered together from all directions to assist at the interesting service. Let every one, Catholic and Protestant alike, wish Father O'Keefe all success in his task, and the Mission a long life of renewed usefulness.

Many tales are told of the gentle and beloved Padre Peyri, who was here during almost the entire life of the Mission, and through whose toil (most truly, in his case, a labor of love) it became the richest and most prosperous of all the twenty-one Missions. This position it held for the whole decade 1821–30. There are Indians in the vicinity who well remember the good Father, and in their talk about him show the unbounded love all had for him; indeed, he is second only to Serra himself in the love and esteem he aroused in every one who was brought under his influence.

Few visitors to California see, or even hear of, Pala; which is a pity, for the country near and around this little Indian village is unusually lovely; and were it better known and easily accessible, it would soon take a prominent place in the long list of noted localities of the state. Pala is situated in a beautiful valley, completly enclosed by mountains, the only outlets being by cañons and the San Luis Rey River. It is one of the most charming spots in southern California. The contour and arrangement of the mountains, and the combination of these with the valley, are perfect. With the exception of the Mission ruins, the village is not worth visiting; but the bell-tower, in very good preservation, standing by itself in the cemetery, a few feet from the rest of the buildings, is a quaint bit of old architecture, and well merits a visit. But, situated twenty-four miles east from Oceanside, to see it necessitates a long drive. A stage runs between the two points, passing through San Luis Rey, three times a week. From Temecula it is only twelve miles, but there is no stage from that town.[1]

Pala[2] was founded in 1816, as an *asistencia* of Mission San Luis Rey, under the name of San Antonio. There was a resident Padre in those days. Now, mass is said in the chapel on every other Sunday, the alternate Sundays being reserved for Capistrano, — a priest from San Luis Rey visiting the two places for the purpose. At present, many of the buildings, which formed a square enclosure of about two hundred and fifty feet, are in ruins; but the bell-tower and some of the near-by houses are still in use, one of them as a chapel, in which is the original bust of San Luis Rey,

[1] This was the arrangement in 1895, when the writer visited Pala, but at the present time the stage runs from Temecula.

[2] Shovel. So called from the shovel-shaped valley in which it lies.

From a Water-color by C. F. C.

MISSION SAN JUAN CAPISTRANO.

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which used to be at the Mission of that name. The roofs are tiled. At one end of the front, and detached from it about thirty feet, is the bell-tower, built of cobblestones and mortar or adobe, and plastered on the outside. It is of two stories, besides the foundation, each containing a bell. This *campanario* is narrow, the bells hanging in arches instead of domes; it ends with a double curve, concave at the apex. A cactus is the ornament now surmounting the whole. A short flight of steps, built into the foundation, leads up to the lower bell. The bell-tower is surrounded by the cemetery, plats of it enclosed by square fences, black or white. Most of the graves are of a somewhat recent date, the older ones unmarked by name or initials; some of them are decorated with shells; others are mere mounds of earth, bare, of course, of any sod. A few low shrubs, here and there, scattered in the walks, are all the vegetation in the place.

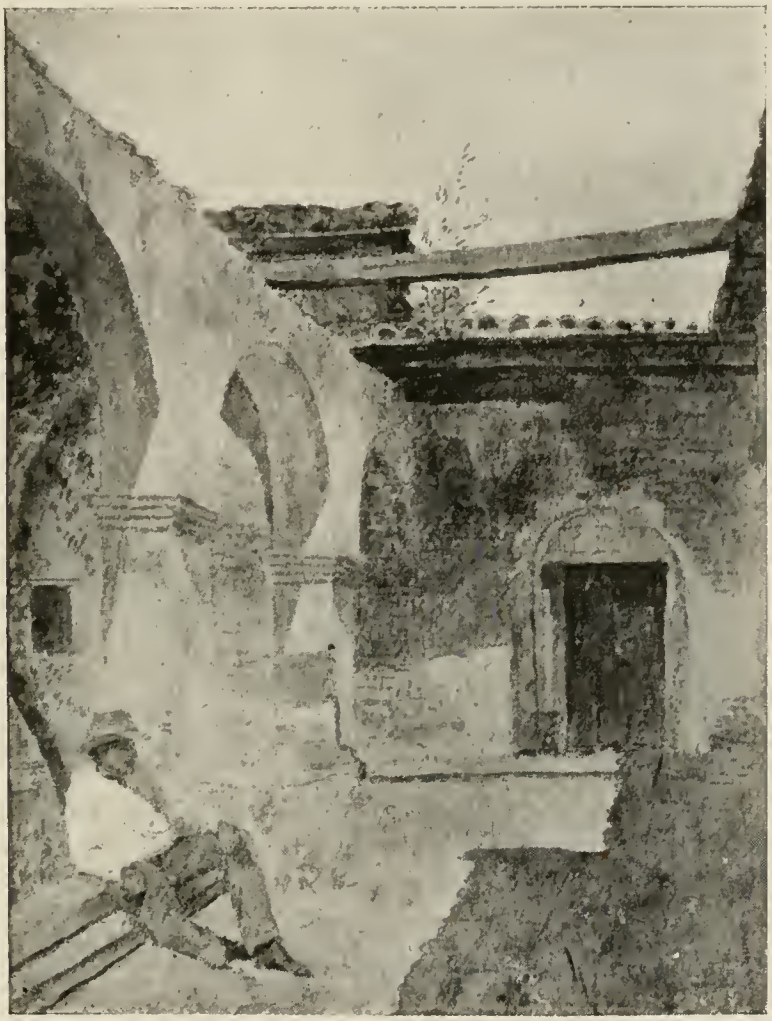
Back from the shore, less than two miles, on the mesa, with a line of hills skirting it behind, lies Capistrano, a sleepy Mexican town of some two thousand people. It is about thirty miles north from San Luis Rey. Although the railroad runs directly through it, it has brought very little of American life; and the place remains much as it must have been when it first became a pueblo in 1833, barring the Indians, who have almost entirely disappeared, or have been absorbed in, and become a part of, the Mexican life. There is little of the old adobe architecture now remaining; but, although most of the houses are frame, they are picturesque in their variety and situation, and present an uninterrupted succession of absorbingly interesting pictures of domestic life and local color.

The Mission is situated on a slight rise of ground above

the town, toward which all roads converge. The front is all that remains intact, and one of the rooms is used for service, and has been so used since the destruction of the church building during the terrible earthquake of 1812. The remains of the church are a small bit of the altar end, consisting of the apse and a little of the adjoining walls on each side; all the rest of this once beautiful many-domed building is gone. This will probably stand for many years yet, as it is built of stone, instead of the usual adobe; the rest of the church was of the ordinary material, accounting for its disappearance. Some of the other buildings have been restored, and kept up to a habitable condition; one is used as the church, and several as the priest's room, library, etc. No one lives in the Mission proper, for a Padre comes from San Luis Rey to officiate on every other Sunday, the alternate Sunday being given to Pala, and he does not spend any extra time here.

After the church ruins, the most interesting part of the Mission is the *patio*. It is surrounded on the four sides by walls, three of the sides being the arched walk which was a part of the building, and the fourth, now merely an adobe wall, with vestiges of little, low buildings, perhaps for neophytes, or workmen belonging to the Mission. This *patio*, about two hundred feet square, is a bare, level surface. The only things in it now are a heap of old tiles and a small peach tree. In this *patio* one feels as though transported to a bygone age, so shut out is everything but the view of the ruined walls and buildings. To see a Padre walking meditatively along one of these arched paths, dressed in the gray Franciscan robe, would be the finishing-touch. In front is a garden,—a quaint-looking place. It is about two hundred feet square, and is full of many kinds of plants, growing

thickly all over the ground, — geraniums and other brightly hued flowering plants predominating. It is surrounded on three sides by the Mission buildings; two of the sides are



From a Water-color by C. F. C.

IN THE CLOISTER. MISSION SAN JUAN CAPISTRANO.

white, round-arched walls, their pillars covered with vines; the third side is formed of the ruins of adobe houses; while in front is the road.

It is a pity there is not more of the church preserved to

us. No idea of the size and beauty of this building, once the finest in Nueva California, can be gathered from the fragment remaining; but we know that it was admired by every one who saw it, and in its white, glowing splendor in the intense sunlight was a landmark for ships far out to sea, as they sailed up and down the coast.

Taken altogether, San Juan Capistrano is one of the most interesting Missions to visit. The ruins of the church, the *patio*, and numberless bits of old architecture here and there, well repay a lengthened inspection. One of the most picturesque features are the old chimneys, and they should not be overlooked. It is curious to note the variations in the width of the different arches in the *patio*. Some have a span greater than others by as much as two feet. Walls are not always at right angles, and floors have not been evenly laid, showing that the Indians, while they could raise strong and firm buildings which would stand for a century, were not able, in their untutored state, to use true measurement and alignment.

Mission San Gabriel, about sixty miles north from Capistrano, is better known to travelers in the state than some of the other Missions deserving a like acquaintance, but left in partial oblivion from inaccessibility. Situated on the line of the Southern Pacific Railroad, every one coming over that road from the East has a glimpse of the Mission, as it stands only a few rods from the track; besides that, a visit to it from Los Angeles, ten miles distant, or from Pasadena, a four miles' drive, is made the object of many pleasant excursions. The church (all that is left of the Mission) is well preserved, and a pleasing object — although not a dominant one — in the landscape, from wherever it may be viewed. It has been colored a warm yellow, probably to give it a look of age, but it is not the warm yellow-gray which time or

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MISSION SAN GABRIEL.

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paint takes on with the years, and has been overdone.[1] The roof, as might be expected, is shingled. The building is striking, from the size and number of the buttresses along the sides. They are very prominent, and were intended, without doubt, as much for ornament as use; but, in appearance, the structure gains from them in solidity only what it loses in size. The town consists of one main street, running through the center of the place, and in front of the church, on which live by far the greater number of the people. San Gabriel has not a very good reputation. It is noted for its drunkenness, which is not surprising when one sees seven saloons on, or near-by, the main street, within a short two miles,—a pretty good showing for a place of only seven hundred people.

As San Gabriel was situated on the direct road from Mexico to Monterey, and was the first Mission and stopping-point after entering California, it became a place of much importance, and was guarded rather more carefully than the other settlements; though that is not saying much, for Mexico always was negligent in her care of the province. Yet, although San Gabriel had difficulties, at various times, with her neophytes, and the surrounding unsubdued tribes, there never occurred here such scenes as that of the uprising at San Diego in 1775, or the conspiracy of the Indians at the Missions of Santa Bárbara and vicinity in 1824. Had San Gabriel been a poor, struggling settlement like San Diego, it might, and probably would, have had a feeble existence, only to die an untimely death with the advent of the Americans; for it was the first place to be reached on

[1] Adobe buildings were not universally white, or of the color of adobe clay; but the exceptions were so rare as to seem almost incongruities. Buildings were, however, sometimes tinted yellow, as was Mission San Gabriel, pink, and even blue.

the overland route across New Mexico and Arizona, and would have been simply engulfed in the fierce tide of immigration; but, on the contrary, almost from the very first self-supporting, and, later, rich and populous, it was able to maintain a stand against all pressure, and to survive and lead a life of usefulness to the present day. San Gabriel is now a small, poor place, and the people nearly all Mexicans of the lower class; but the ex-Mission is the only Catholic church within a radius of several miles, and great numbers flock hither for Sunday morning mass.

At the Sunday mass is presented an animated sight, very different from the ordinary aspect of the town. I attended mass here on a Sunday in June, 1895, and with difficulty recognized the place. Arriving at the church, I found a lively, bustling scene. All, in their best clothes, were out on the street, talking, gossiping, walking about from one place to another, exchanging greetings with their friends and neighbors, and wearing a general holiday appearance. On the sidewalk, at one end of the church, had been erected a booth of white cloth, decorated with flowers, and with a picture or two of the Virgin, or some saint. On a table in the booth was a great pile of flowers. This booth was duplicated by another, opposite to it, on the other side of the street, and both were crowded with the people until the hour of mass. Entering the church, I selected a seat by the door, where I could watch the people as they came in. The front half of the church is provided with regulation pews, while the rear has only hard benches, without backs. The church interior is well kept up. The walls are plastered; the ceiling paneled, a dark brown; pictures of the apostles adorn the walls. The altar is rather plain for a Catholic church, and very pleasing. After the church interior, the people were the most interesting study. Mexicans predominated

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MISSION SAN FERNANDO.

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of course, and there were a number of very pretty girls, and some hideously "homely" ones as well. The women were in the majority, by ten to one. There was one good soprano

From a Water-color by C. F. C.

MISSION SAN FERNANDO.

voice in the choir, which, but for that, was only fair, and the music rendered was of the simplest character. This church, in Mission days, was noted for its music, which was

furnished by the Indian neophytes, with accompaniment of violins and flutes. The congregation was a large one, more than filling the church, and a number were obliged to stand. There must have been four hundred or five hundred people present. Just before the close of the service, the priest, with the altar-boys, — some bearing a canopy of gold-colored cloth held over him, the rest following with lighted candles, — came down the aisle, and proceeded, singing, out of the door. The whole congregation followed. The Padre and singers then walked to the booths, and stood there, singing, for some ten or fifteen minutes, after which they returned to the church, the people following as before, and with a few minutes of singing and prayer the service ended. What the exodus meant, I did not learn, beyond the fact that the day was the first Sunday after Trinity.

Twenty miles north from Los Angeles, on the direct road to San Francisco, is San Fernando. The entire town can be seen at a glance, as the train stops at the station, — a little bit of a place, like many a town seen in the West; one street, perhaps a mile long, bordered on each side with a row of frame houses and shanties, two of them so-called hotels, and here and there a somewhat more pretentious brick building, while in the distance, in every direction, are ranches of grain, fruit, and vegetables. Not the kind of place, certainly, to induce the traveler to stop for anything less than an unusually interesting object; but that is just what may be found here, for only one mile from the station is Mission San Fernando, — of all the twenty-one Missions, perhaps the most satisfactory in its completeness and untouched state of decay, being, as well, picturesque to an extreme degree. The buildings have been left much to themselves, and have had almost no repairs since they were finally deserted in 1847, when the last Padre moved away

From a Photograph.

MISSION SAN BUENAVENTURA.

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from the Mission, after which they fell rapidly into decay. Adobe buildings, if well protected, will last indefinitely, and be as firm and sound as when built; but, once given over to the owls and swallows, every year leaves its destructive mark on them. Thus for many years Mission San Fernando was left to itself, a period of ill treatment following, when a part of it was used for stabling horses.

San Fernando Valley, an immense level stretch of country, given up almost entirely to the growing of grain, is a magnificent sight, and a fine instance of the eye for beauty the Padres always evinced in their selections of sites for the Missions. The Mission itself is, at present, the headquarters for the men who are working a ranch, and grain is raised to its very doors. It consists of two large, imposing buildings, standing among a mass of ruined houses and walls, which cover some eight or ten acres. The main building, and the one in best preservation, is a long, one-storied, adobe structure, with the usual arched corridor the entire length of the front; the whole, at a distance, showing very few marks of decay. Back of this, about one hundred yards away, is the church, a tall, rectangular building, with a gabled roof of tiles, now but a shell of what it once was. The walls, and some of the beams of the roof, with a few tiles still clinging to them, are all that remain.[1] Connecting these buildings, which form part of the opposite sides of a square, are two rows of smaller houses, now hardly more than heaps of adobes and tiles, the whole forming the usual large *patio*. This was a favorite arrangement of building, but, generally, the church, instead of being back of the main building, adjoined it on the side, — the two making one side and corner of a square. Scattered here and there, over many acres of ground, are

[1] The church has been re-roofed by the Landmarks Club.

remains of adobe buildings, indicating the extent of the Mission during its life. Rooms in the principal building are now used as kitchen, dining and store rooms, and office for the farm-laborers and overseer; and one room is reserved for Sunday mass, a priest visiting the place for the purpose. Little pleasing as it may be to see this Mission thus used, it cannot be regretted, for, it is apparent, there is care exercised in the manner of use; and no one can wish it were left entirely to itself, to fall into a heap of adobe clay, which would be its fate in a few years without some supervision. Still, after one has been dreaming of the olden times, trying to call up a picture of the Mission as it was in its palmy days, three quarters of a century ago; peopling it with Indians busily engaged in their occupations, as they were guided and taught by the Padres, or filing into the church for mass to the pealing of the ancient bells, which one can almost hear, so strong is the impression made,—it is a shock to one's esthetic sense, and ideas of the fitness of things, to see a Chinese cook come out of the building, and dissipate one's dreams of bygone days by striking a large bell (a relic of the Mission) thirty or forty times to call the men to dinner!

This Mission has been left unaltered and unrepaired to a far greater extent than most of the Missions, and as the two principal buildings are in a fair state of preservation, the antiquarian can get from them a good idea of the general aspect of a Franciscan Mission. For this reason, and on account of its great pictorial qualities, both in itself and in its surroundings, it is a mine of pictures and sketches to an artist. The three ancient date-palms, towering above the grove of olive trees, all nearly a century old, are strongly suggestive of years, and remind one more forcibly, perhaps, of the age of the Mission, than do the ruins themselves. Even a

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MISSION SANTA BÁRBARA.

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century is not a great length of time, it is true; but it seems longer in the case of these Missions; for they speak of a life, with its manners and customs, which has vanished utterly. Even the people of those days—the Spanish Padres, with the high and low class Castilians and Mexicans, as well as the native Indian tribes—are represented now by the merest remnant, making scarcely a mark on the society of to-day. Can one find a greater contrast than this, between the old Mission life and the present eager, bustling, nerve-racking life of the Americans?

Standing squarely in the middle of Ventura, seventy miles west from San Fernando, on the principal street, with cars passing, and with the general bustle of the business part of a stirring town of three thousand people, is Mission San Buenaventura. One gives a start of surprise on first coming to it; for a Mission is about the last thing, apparently, likely to be found in this busy place, and there is nothing else here to call to mind that this is an historic spot; even the name, at first, fails to show any Spanish association, shortened, as it has been, after our American time-saving manner. Ventura has made all its growth within the last few years; for in a picture of the Mission, painted about 1878, it is by the side of a country road, in most striking contrast with its appearance to-day.

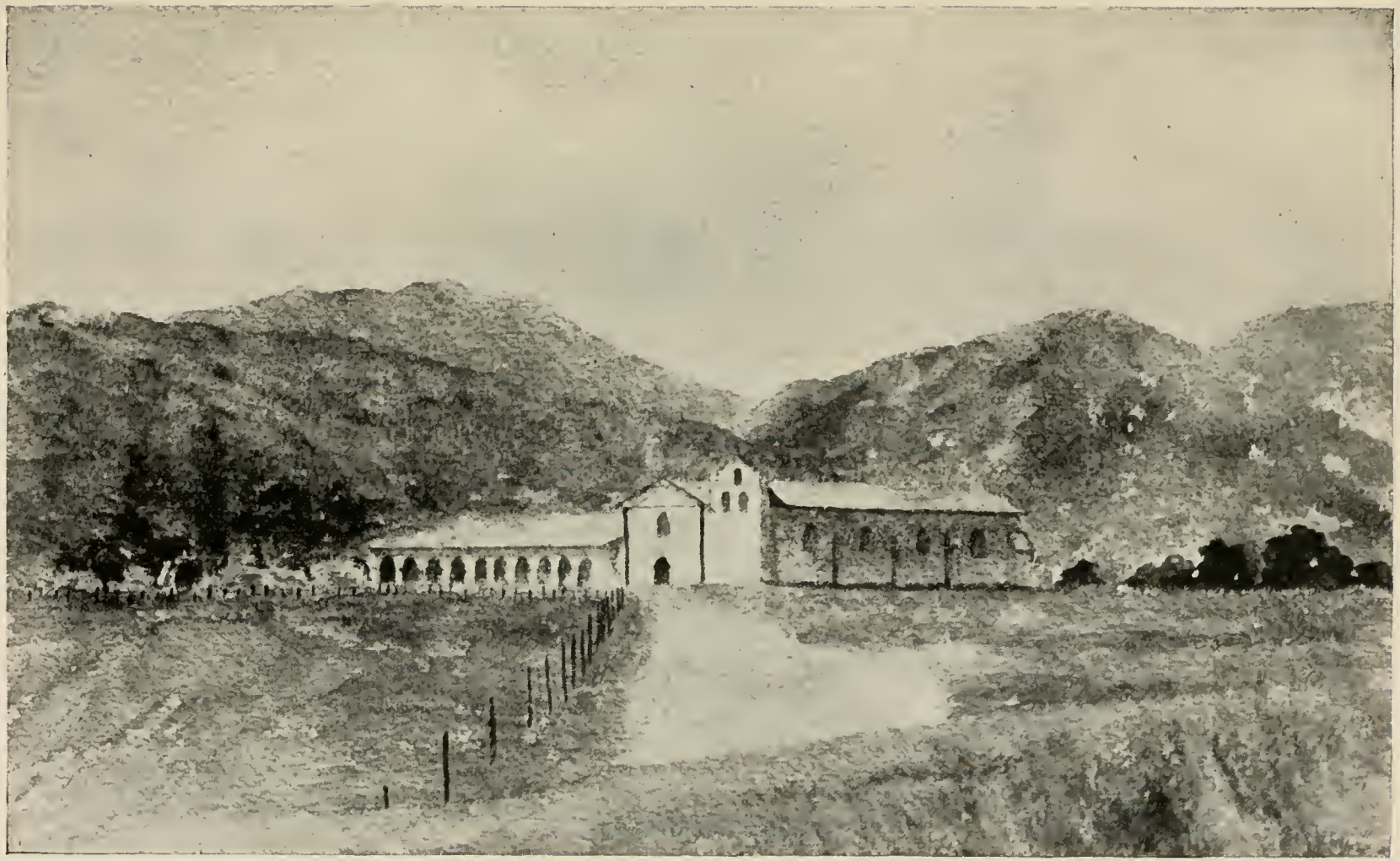
The front of the church, the only building left of the Mission, is very similar to that at San Luis Rey, with a two-storied belfry tower at the left corner. The bells hanging in the tower are still in use. The roof is restored, and shingled, in place of the old tiled roof, and much of the outside has been replastered and toned to the old warm yellow shade; but the original lines and walls of the building have been kept intact. Formerly the church made the southwest corner and part of the west side of a square, enclosing

a *patio*, as at San Luis Rey;[1] but there is not a vestige of the square now, stores and other business houses coming close to the sacred building, leaving room on only one side for the parsonage. The interior is very handsomely fitted up, for, as the church has a large parish, and is the only Catholic church in this enterprising place, it is fairly well off in worldly wealth. The ceiling, of wood, is painted a brown-gray; the walls tinted a warm buff, and frescoed with arabesques in the spaces between the pillars. Five windows of stained glass of different colors, but with the same geometrical pattern, with the three altars rich in blue and gold, and the sacred light in its red glass, make the interior glow with warm, although subdued, color. This inside decoration was done very recently.

On the whole, the church is a disappointment. Interesting in itself, and in good preservation, with but little obliteration of the original materials, it has an incongruous, out-of-place look, situated in the heart of a lively American town. Compare it with San Luis Rey, which it resembles. There, the setting of the Mission church is much as it was seventy-five years ago; the Indians are few, and are savages no longer; but the town is small and scattered, and the Mission is, as it always has been, the prominent object in the landscape, — almost a part of nature herself. Here, on the contrary, all the atmosphere of the old days is gone. Crowded on all sides by all sorts of buildings of to-day, a car-line running past it, and a street lamp planted directly in front, — what a contrast! The charm of the Mission is gone forever.

We come now, on our journey northward, to the most famous, best-preserved, and in former times one of the

[1] At San Luis Rey the church is at the southeast corner of the square. Both churches face the south.



From a Water-color by C. F. C.

MISSION SANTA INÉS.

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richest and largest, of the Missions. Mission Santa Bárbara, twenty-one miles northwest from San Buenaventura, is finely situated, nearly two miles from the water, which it faces; while behind, and close by, are the beautiful Santa Inés Mountains. Sixty years ago, the view of the Mission from the water must have been a charming one; but now the town has grown up between, and the Mission is but a small point of interest in the scene. Fortunately, it is still a good half-mile from the closely built edge of the town, and has kept its atmosphere of the life and nature of the old days. Of course, everything is gone but the church and adjoining building, where live the Fathers, and two or three ruined bits remaining, here and there, on the land near-by. The buildings resemble much those of San Luis Rey, but, having been always in use, they are well preserved, and are good, solid structures. The church is of stone and has two towers, of the familiar pattern, with bells in one. It was begun in 1815, after the destruction done to the previous one by the earthquake of the 21st of December, 1812, and was dedicated in 1820. It is fourteen by sixty *varas*,[1] and the walls are nearly six feet thick; and as it is built of sandstone, it is a very substantial edifice. A long line of buildings on the right of the church has the usual arched corridor, and the whole is roofed with the old tiles — a decided pleasure to see, after so many ugly shingled roofs. The church and buildings, including the fountain in front, are kept a pure white, which, while it takes away some of the effect of years, is preferable to tinting them yellow, and, as at San Gabriel, overdoing the attempt at age. The Mission garden is an interesting place, but, more than for anything else, is remarkable from the fact that, with two exceptions, no woman has ever set foot in it, — the two favored ones being Princess Louise,

[1] A *vara* is about thirty-four inches.

wife of the Marquis of Lorne, and Mrs. Benjamin Harrison. Why these two were shown so extraordinary a favor is not accounted for, even taking into consideration their political and social prominence.

This Mission is not the parish church, and few come here for mass; but on special church days, such as Christmas and Easter, it is literally packed, and the vestments and altar-cloths used are gorgeous in the extreme. The Fathers are the singers, hidden in the choir gallery, and the effect of the whole — the altar lights, the brilliant vestments, the deep, powerful chanting, together with the influence of the historic place, where so much of the early life of the state centered — makes a deep and lasting impression.

The little town of Santa Inés lies forty miles northwest from Santa Bárbara, on the other side of the Santa Inés Mountains. The Mission of the same name is four miles from the town, and is situated at the head of a beautiful narrow valley, which it faces and dominates proudly. The valley is enclosed on one side by the Santa Inés Mountains, for the most part clothed with vast forests, which in some places break away into groups and isolated trees, leaving the warm yellow, almost pink, color of the mountains to show through; on the other, by far-reaching meadow-land, given up to grain, and dotted here and there with trees. The landscape, although more circumscribed, is as fine as that of San Fernando Valley.

The Mission is much plainer and freer from architectural ornament than most of the others. It belongs to the San Gabriel style of building, having a wall façade on one side of the gabled front, in which are the openings for bells, instead of a tower. The roof is of tiles. A part of the usual long building with colonnade adjoins the church on its right. There are now only ten arches left, and the roof is a modern

From a Water-color by C. F. C.

MISSION (NEW) PURÍSIMA.

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shingled affair. Beyond are the ruins of the remainder, very dilapidated, but there is little left of them. At the end is the ruin of a reservoir, rectangular, about ten by twenty feet, and three or four feet deep; the whole cemented and in fair preservation. A peculiar feature of the front of the church are the two lines, one on each side, of dark red paint; these are about two feet wide, and run from the ground to the beginning of the gable, where they are joined by a narrower horizontal line of the same color. The effect is decidely striking on the white wall, and is a discordant note in the general harmony of form and color.

The interior is light, and has a poor appearance, reflecting the condition of the parish. Beyond the ceiling there is nothing of note. This is of whitewashed wood, the large square beams supporting it being almost identically the same in pattern of carving as those at San Fernando. The walls are bare and white; the floor, of large square brick.

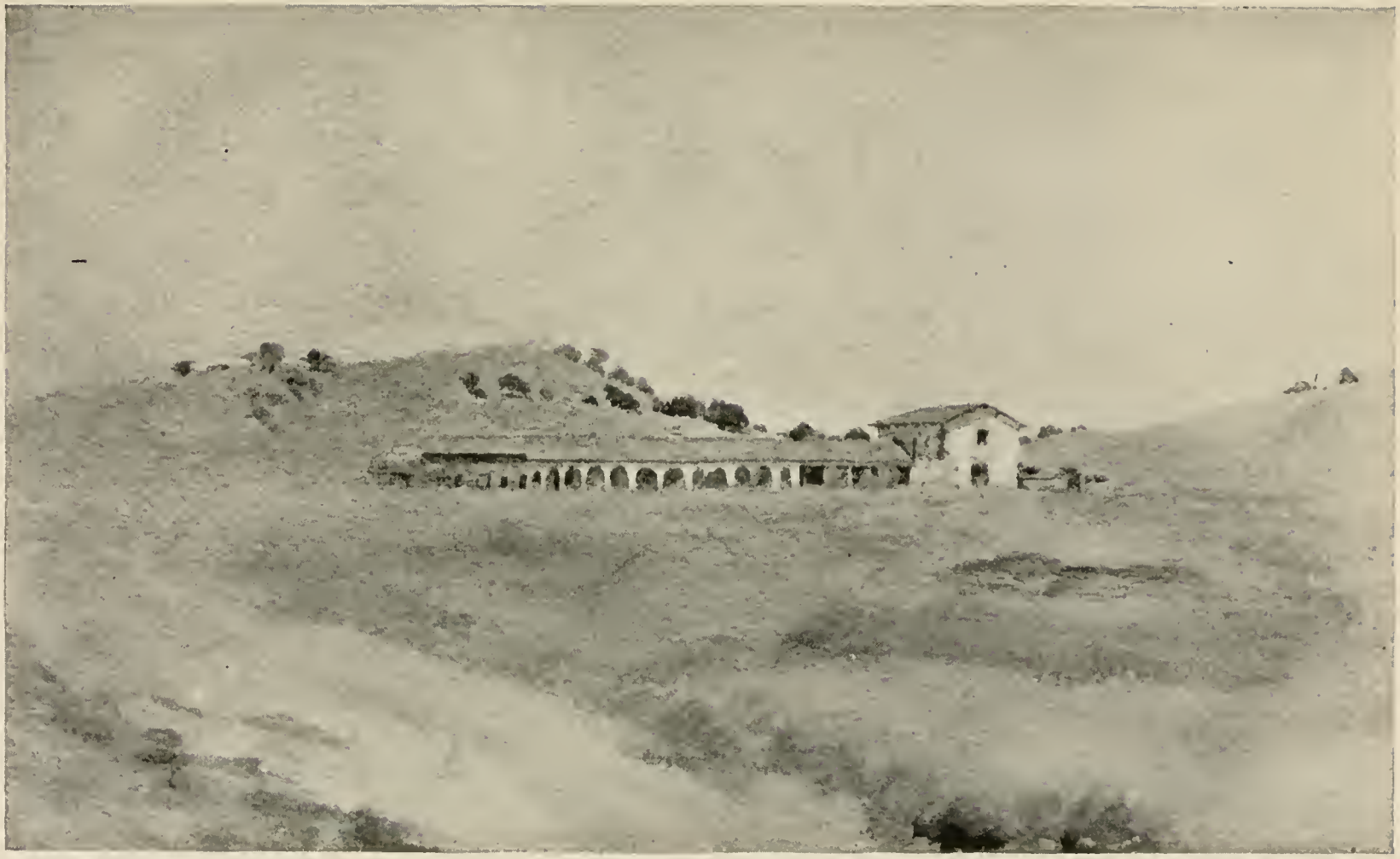
This Mission has been left much to itself, and has no very bad marks of repairing to spoil its appearance. For this reason, in spite of its plainness, it would be much worth one's while to see, were it not for the fatiguing stage-ride of forty miles from Santa Bárbara, over the Santa Inés Mountains, or a much longer detour, which it exacts from those who can take the journey. It can be reached from the north *via* San Luis Obispo, with only four miles of staging, but in that case one has to return the same way. From its situation, therefore, it has few visitors.

Purísima is less known and visited than Santa Inés, for it not only lies off the beaten track, but is deserted and in ruins as well, and has now little of interest for the antiquarian. It is about eighteen miles northwest from Santa Inés, on the Santa Inés River, and twelve miles from the ocean. There are an Old and a New Purísima, both badly

ruined, — the former almost entirely gone. It was destroyed by the earthquake of December 21, 1812, and, instead of rebuilding it, the Padres moved the Mission across the river about five miles, to a more favorable site, the earthquake offering them a good excuse for the change. New Purísima is badly dilapidated, and the roof fallen in. The present church was built to replace the one burned by the Indians in the revolt of 1824, and was dedicated the following year. But Purísima has been deserted for many years, and it will not be long before nothing is left of it.

In marked contrast to the last two Missions is San Luis Obispo,[1] about fifty miles north from Purísima. It is a well-patronized church, on a busy street in a large, stirring town, and appears to be in vigorous condition. But this has taken place to the detriment of its old character and appearance, for there remains nothing of the peculiar Mission individuality of other days, and it is a far greater disappointment in this respect than San Buenaventura. The building is very much repaired, and hardly anything but the ground-plan and some of the walls of the original remain. The front is boarded, the roof shingled, and an ell added to make more room in the church. But the crowning indignity is the tower — for all the world like an old-fashioned New England meeting-house steeple, minimizing every remaining vestige of the old life. The usual adjoining row of buildings is like a frame house, — shingled, with modern chimneys, and windows with green blinds. At the extreme end are two houses joined to the rest, which are left as they were, of adobe and tiles. The front arcade has been removed altogether. The interior of the church is well preserved, or, rather, repaired to such an extent as to be practically another building than the old Mission church of former times.

[1] See illustration, page 103.



From a Water-color by C. F. C.

MISSION SAN MIGUEL.

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The walls are frescoed a light drab; the ceiling, very slightly arched, a gray-yellow, bordered by darker drab. The main altar is white, with very little color decoration, and is surmounted by a statue of Saint Louis the Bishop wearing the mitre. This is all there is worthy of note in the interior.

Of all the Missions retaining any portion of the old architecture, this one is the most unsatisfactory in its present condition, and no idea of the aspect of a California Mission can be gained from it. A sight of it sends one's thoughts back with affection and longing to San Luis Rey, Capistrano, and San Fernando, left, in a measure, as originally planned.

Mission San Miguel is the next object of interest on our way north. The town, about thirty-three miles from San Luis Obispo, is situated on the Salinas River, and is a small place, with but few signs of American business life about it. Fortunately, the Mission has retained its old character to a marked degree, and has not yet been affected by modern times, the only disturbing thing near it being the railroad. This runs by the front of the church, — not a hundred yards distant, — and is an incongruity which one cannot become reconciled to nor ignore. The Mission is about a half-mile from the river, which it faces, while, behind, the ground makes a gentle ascent to the low, rounded hills, dotted thickly with trees. There is not the same commanding site here as at Santa Inés, but it is altogether a pleasant one, overlooking the valley, north and south, for many miles. The Mission itself consists now of the church, and, adjoining it at right angles, the usual line of building with its row of arches which we have become accustomed to expect. But here these arches are peculiar, and differ markedly from those at Santa Bárbara, San Fernando, and San Luis Rey. The first four openings, nearest the church, are not arches at all, but the pillars support a lintel — a large square beam, whitewashed,

like all the adobe and plaster. Beyond these are twelve arches of very different dimensions: the two end ones, one at each end, are small; the next four, at each end, considerably larger; while the two middle ones are still larger, and rather ungainly in their huge spread. This arrangement is peculiar to San Miguel, at least so far as we can gather, at the present time, from the remains of any Mission; the arches at Capistrano are not all the same size, but there the variations are simply those of inexactness in building, and not from any idea of proportion; while at San Fernando and Santa Bárbara the arches are built practically of one size.

The church is very well preserved, and has suffered little repairing in its life of nearly a century. It is very similar to Santa Inés in architecture, but is larger, and appears unusually high in the side walls. The roof is of tiles. The interior is very interesting to an antiquarian, as it is the same now as when first done and decorated by the Indians, and has never been altered. The white board ceiling rests on large beams; the walls are frescoed, or painted with stripes of blue to represent fluted pillars; the spaces between the pillars are filled with a flowing pattern of curves and conventionalized leaves; above is a frieze of red-brown, representing a railing with pillars. The altar, quaint and effective in color and design, is crowned by a statue of St. Michael, the patron saint. The floor is of baked brick, laid regularly in alternate rows of square and oblong. The church is still in use, and the Padre lives here in the Mission building.

There are many ruins of walls stretching in various directions over the ground for many rods, which show that a large amount of land was enclosed by the Mission as *patio*, bull-ring, and gardens; but all these are now heaps of adobes.

There are few Missions better worth visiting than San

From a Water-color by C. F. C.

MISSION SAN ANTONIO DE PADUA.

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Miguel. It is larger and in better preservation than Santa Inés, which it much resembles, and better repays a visit than does that Mission. Still, as the architecture is of the simpler pattern, it cannot compare with Capistrano, in ruins as is that Mission, or with Santa Bárbara, or San Luis Rey, so much finer architecturally.

Mission San Antonio de Padua, about thirty miles northwest from San Miguel, is the most interesting Mission between Santa Bárbara and Carmelo, in spite of its ruinous condition at the present time. To get to it necessitates a stage-drive from King's City to Jolon, and a farther drive of six miles to the Mission, and few make the trip to visit this spot. It is, perhaps, with the possible exceptions of Purísima and Soledad, the least visited of all the Missions. But this only goes to prove what has already been said, that the Missions off the beaten track of travel are quite as well worth visiting as those more conveniently located. Better omit San Luis Obispo, or even San Gabriel, than San Antonio.

The twenty-mile stage-drive, and particularly the six miles beyond Jolon to the Mission, will alone repay one for the trip, for the country traversed is hardly excelled anywhere in the state for beautiful, peaceful scenery of gently rolling land dotted with great live-oaks and bordered by deep-blue hills. On the way to the Mission the scene grows constantly more beautiful, until, at the end of the six miles, one would think it could not be surpassed. Here the hills draw slightly apart to the right and to the left, and in the opening, away in the distance, Santa Lucía, the highest peak of the range of the same name, is seen, hazy blue in the sunlight. And here, forming part of the view, and adding the human touch to it, stands Mission San Antonio, deserted, solitary, fast crumbling away, yet belonging to the scene still, and the chief element of interest in it.

The buildings, consisting of the church, the long, cloistered monastery adjoining, and a few small ruins, are far on the way to destruction. The roofs everywhere are badly broken; that of the church, almost entirely gone, — and when the roof of an adobe building is gone, the remainder follows with almost inconceivable rapidity. Five years ago, a thousand dollars would, probably, have replaced the roofs and made the few repairs necessary to preserve the Mission from farther rapid decay; now, twice that sum would be hardly sufficient to produce the same result. Will nothing be done by the state, or by some individual or organization, to save what is left of this most interesting ruin, ere it become too late? A decade hence there will be little, if anything, to save, and then we shall begin to ask ourselves, Why was not this ruin rescued from total destruction while there yet was time? Alas! what will be the reply?[1]

Ruined as it is, a fair idea of the extent of the Mission in its palmy days may be gathered. It stands almost on the brink of Mission Creek, which flows behind the buildings, and empties, half a mile beyond, into the San Antonio River. Twenty miles up the river, a dam was built, each year, to preserve the water, after the rainy season, for irrigating purposes. Enough was thus stored to supply all demands of the land cultivated for miles around.

From the illustration, in the *fachada* of the church may be seen a resemblance to that of San Diego, but there all similarity ends. Here, it is much smaller, the top not reaching to the angle of the main roof of the church. It is much more graceful and elaborate, also, with its tall arched openings for doorways below, for belfry above, and with

[1] The writer visited and sketched this Mission in 1900. Three years earlier, the church roof was nearly whole. How long will the walls, roofless, resist the onslaughts of the winter rains?

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MISSION SOLEDAD.

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the flanking, buttress-like little turrets, one on each side, each, likewise, with an arched opening in which was hung a bell. The cloistered walk, with the large round arches, is well preserved, but the rooms of the building are badly ruined, and fast disappearing.

Mission San Antonio belonged to the quartette of the finest four Missions in Nueva California, sharing the honor with Santa Bárbara, San Juan Capistrano, and San Luis Rey. It was not so large nor so rich as the establishments farther south, but in the artistic beauty and arrangement of the buildings it was not surpassed.

The next Mission, Soledad, thirty-five miles from San Antonio, is another one in ruins, and utterly deserted; but is not too far gone to be interesting, and is well worth seeing, as is also the surrounding country. The town of Soledad resembles San Fernando. It was once a supply depot for the railroad, when this place was the terminus; but now that the railroad has been extended to the south, Soledad's importance is gone.

The drive to the Mission, four miles from Soledad, is a pretty one, after leaving the town and crossing the Salinas River. It winds among oak trees, growing thickly in places, and has the mountains toward the west in sight all the way. After crossing the Arroyo Seco, a stream which is entirely dried up in summer, as one may gather from its name,[1] and turning off the road into pasture-land, through which one must drive for nearly a mile, the Mission appears, standing in the middle of a great field of barley. The site is a beautiful one; to the southwest, and distant about a half-mile, is a long line of trees and bushes, extending over one third of the horizon; the land to the right stretches away, sloping gradually, for a great distance.

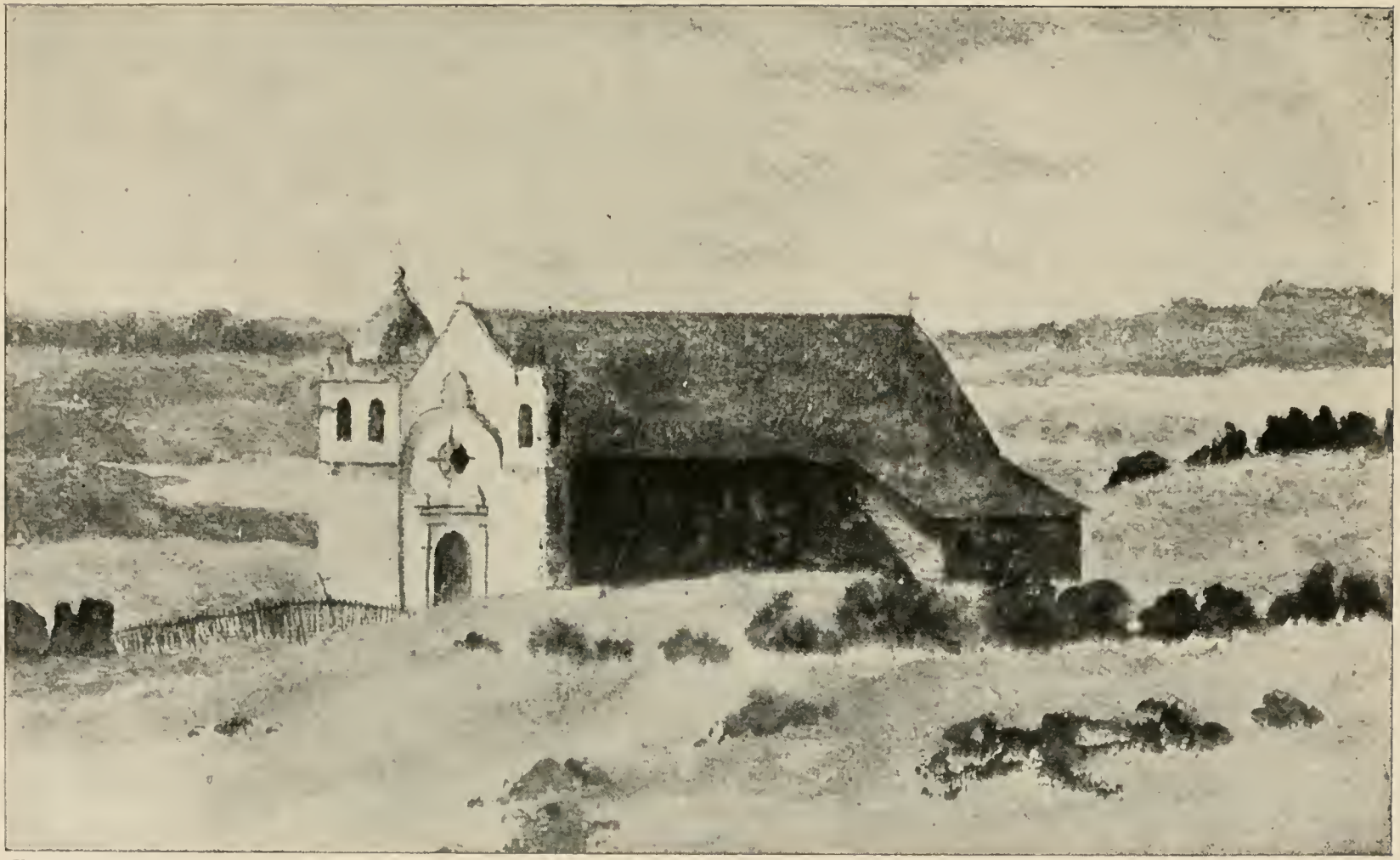
[1] Dry Creek.

The Mission is in ruins, badly so. There are only indications of what its extent once was, together with the remains of the church and the main building. The church is small and low; it has a front like those of San Miguel and Santa Inés; a tiled roof, now half fallen; and a plain lintel door. Adjoining the church, but set a little back from the front, is the main building, now nothing but a ruin, and the roof almost entirely fallen in. From remains of beams and supports, one sees that this building was embellished with a corridor along its front; but whether built of adobe pillars and arches, or in some other manner, it would be difficult to say; yet, from the absence of all indications of pillars, the writer was led to the conclusion that this Mission, always a small and poor one, was unable to afford that luxury, and had to be content with a simple veranda of wood and a roof of rushes. Back of the church and building are ruined walls, showing that the whole formed a square enclosing a *patio*, as at San Fernando, but much smaller.

In its ruins it is extremely picturesque, as it is left alone in its solitude (how fitting is now its name, Soledad!),[1] and permitted to fall, as it will, to the ground from whence it arose. Of course, its passing away is rapid, and it should be protected, so far as possible, from total destruction; but the writer is glad he saw it as it was, knowing it could not last long, instead of seeing it patched, roofed with shingles, propped and boarded where in danger of falling, and all the rest, so painfully seen at some of the Missions. Better let it vanish entirely, and, while doing so, have its appropriate surroundings, than by such unsightly means defer, but a little while at the most, its inevitable end.

With the exception of Santa Bárbara, and, possibly, Capistrano, no Mission is so well known and so much visited

[1] Solitude.



From a Water-color by C. F. C.

MISSION SAN CARLOS.

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as San Carlos, at Monterey. This, the second Mission, was the seat of the presidency, and here lived, when not on their official visits, Serra and his successors to that office. Monterey, too, became the capital of Nueva California, and, as such, grew to an importance not reached by any other place in the province; for these reasons Mission San Carlos was invested with a celebrity not enjoyed by the others, and which it has retained to the present day.

The Mission (thirty miles northwest from Soledad) is about six miles distant from Monterey, and is a half-mile from the mouth of the Carmelo River, where it empties into the bay of that name, and the ocean. From this river, a nearly dried-up stream in summer, the Mission derived its common name of Mission Carmelo. It has already been remarked that the Padres selected commanding or beautiful sites for their establishments, and this characteristic of location is one of the first things noted with regard to them; but here at Carmelo appears an exception to their usual unerring selection. The church is built on comparatively low ground, surrounded on two sides by hills which come close to it, and which dwarf the view of the building, either from the road, which it faces, or the water back of it. One might think a more preferable location would be farther up on one of the hillsides; but there were, no doubt, reasons for selecting the spot where it stands, — perhaps to be nearer the river for water, or to escape the strong winds prevalent on the hills around.

The Mission consists now of a church, merely, and a few remains of adobe buildings in front of it. The church is smaller than one would expect to find it, and the style of architecture is different from that of any other Mission; the difference consisting in the peculiar kind of tower, surmounted by a dome. The tower is square up to the begin-

ning of the church roof; it is crowned by an octagonal drum, which in turn is capped with a tall, round dome, ending in a peak of stone; on top of all is a cross of iron scroll-work. The church is mostly, or entirely, of stone. It stood in ruins until 1881, when it was restored. The restoration is not badly done, nor very obtrusive, but a shingle roof always gives one a sort of shock. The restored portions have been colored a warm yellow-pink, to match, as nearly as possible, the color of the original yellow stone, now beautifully mottled with patches of pink, brown, gray, and blue. The tower, very fortunately, is almost in its original condition, and contains a bell, used at the monthly service. The interior is almost a new church, except for the side walls up to the springing of the roof. There is a side door left as built, a pointed arch of beautiful curves. On the right of the main altar is a tablet hung on the wall, inscribed to the memory of Presidents Serra and Lasuen, and Padres Crespi and Lopez, whose graves are beneath. In a small side room is a bit of wall left, with the old decoration on it, covering the wall from the ground up, about five feet, and, doubtless, ran around it. This decoration is divided into small squares, a diagonal half of each being alternately light green and white. Above the whole is a band of red, contrasting sharply with the pale green. The walls in the main part of the church are plain. Of what was above there is no vestige remaining. On the outside of the church is a stone stairway, partly in ruins, leading up to the belfry; it is a unique feature of the building.

This church, while interesting on account of its style of building, which makes a finer structure, architecturally, than those with which we are familiar, has little of the distinctively individual aspect that we associate with the Mis-

Drawn by C. F. C. from an Old Painting.

MISSION SANTA CRUZ.

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sions. Why there are no other buildings resembling this, is not clear; most likely the Padres wished to construct this one in a style all its own, as the home of the presidents. It was completed and dedicated in 1797.[1]

In Monterey is another church[2] which was intended for the people of the town and the soldiers at the *presidio*. It is nearly as handsome a church as San Carlos, with a distant likeness to the tower of the latter at one corner, and a

[1] The following paragraph, describing Mission San Carlos and a scene witnessed there, the writer cannot omit quoting:

"You will find a valley in the county of Monterey, drained by the river of Carmel: a true Californian valley, bare, dotted with chaparral, overlooked by quaint, unfinished hills. The Carmel runs by many pleasant farms, a clear and shallow river, loved by wading kine; and at last, as it is falling towards a quicksand and the great Pacific, passes a ruined Mission on a hill. From the church the eye embraces a great field of ocean, and the ear is filled with a continuous sound of distant breakers on the shore. The roof has fallen; the ground-squirrel scampers on the grass; the holy bell of St. Charles is long dismounted; yet one day in every year the church awakes from silence, and the Indians return to worship in the church of their converted fathers. I have seen them trooping thither, young and old, in their clean print dresses, with those strange, handsome, melancholy features, which seem predestined to a national calamity; and it was notable to hear the old Latin words and old Gregorian music sung, with nasal fervour, and in a swift, staccato style, by a trained chorus of Red Indian men and women. In the huts of the Rancherie, they have ancient European Mass-books, in which they study together to be perfect. An old blind man was their leader. With his eyes bandaged, and leaning on a staff, he was led into his place in church by a little grandchild. He had seen changes in the world since first he sang that music sixty years ago, when there was no gold and no Yankees, and he and his people lived in plenty under the wing of the kind priests. The Mission church is in ruins; the Rancherie, they tell me, encroached upon by Yankee newcomers; the little age of gold is over for the Indian; but he has had a breathing-space in Carmel valley before he goes down to the dust with his red fathers."—*Across the Plains. Leaves from the Notebook of an Emigrant Between New York and San Francisco.* By R. L. Stevenson. *Longmans' Magazine*, July-August, 1883.

[2] See illustration, page 87.

façade somewhat resembling that at San Diego. It has been much restored, and the interior is very handsome, with stained-glass windows, two of them unusually good in color and design. This church was under the charge of the Padres at the Mission, but was in no sense a Mission church, as some people persist in calling it. The distinction should be noted.

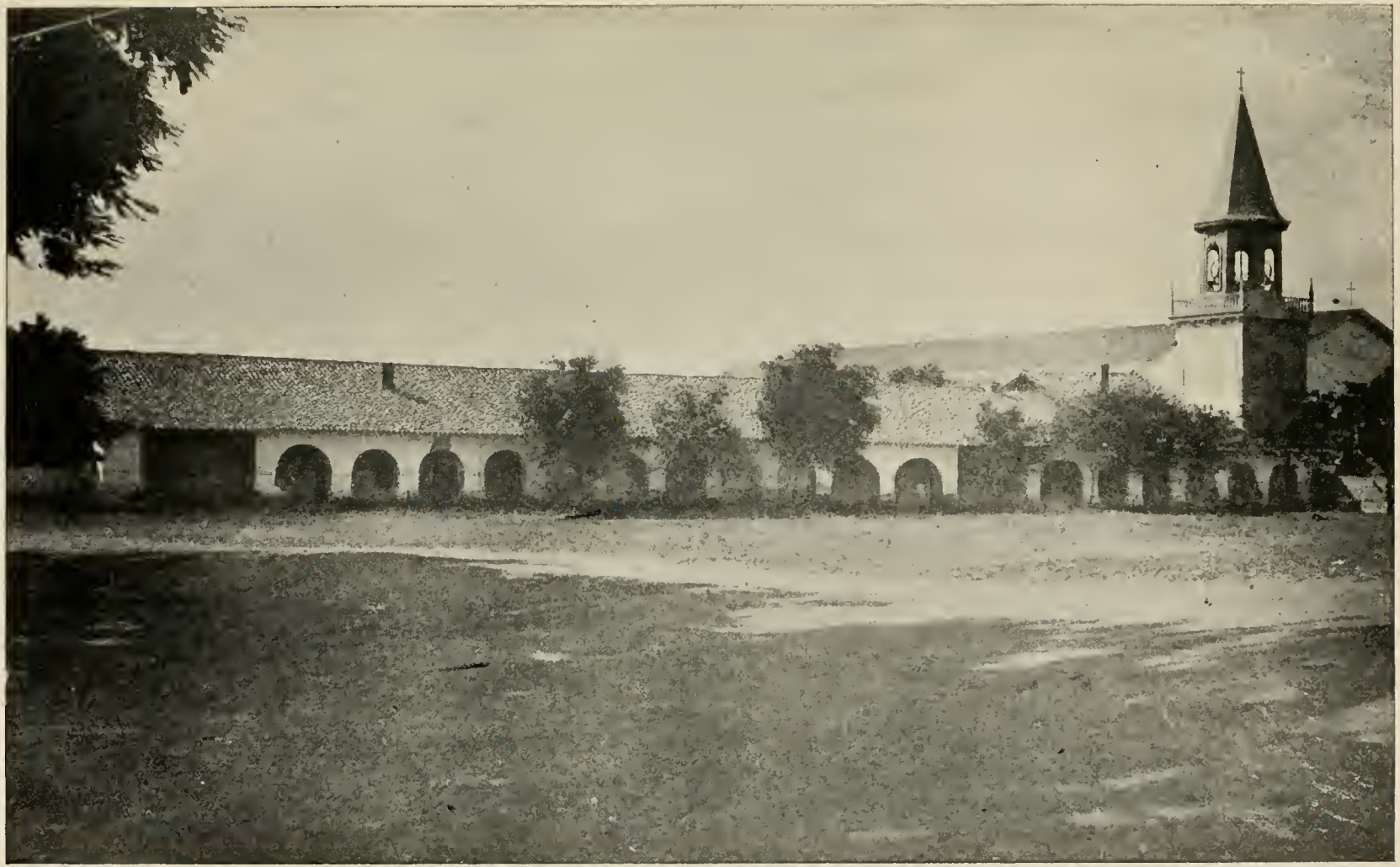
Mission Santa Cruz, twenty-two miles from Monterey, across the Bay of Monterey, is a total disappointment. It has entirely disappeared; what ruins remained of it were removed a few years ago, to make room for a large and extremely ugly brick church. An old wooden church stands[1] by the side of the new edifice; it was dedicated in 1858, and took the place of the old Mission church built in 1794, and which fell in 1856. But this ruin has not the slightest interest.

The Mission was beautifully situated near the water of the bay, while back of it was a dense forest, which added to the brilliance of the white walls.[2] This was the smallest of all the Missions. It suffered for a time from the proximity of the *villa* of Branciforte, which later became the town of Santa Cruz, and it complained to the president and the home government; but its appeals were unheeded, and it was forced to endure the near presence of convicts and other undesirable characters, the *villa* having been used at one time as a penal colony. But all that has left no mark on the present life of the city, and Santa Cruz has become one of the pleasantest places in the state.

These northern Missions are not so interesting as those farther south; taken as a whole, they had not the numbers of neophytes nor the prosperity of the others; for it was less

[1] This was written in 1895.

[2] Duhaut-Cilly.



From a Photograph

MISSION SAN JUAN BAUTISTA.

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easy to cope with the Indians, who were not so readily brought under the influence of the Padres. Then, too, since those days, these Missions have suffered greater changes, having felt the life of the present time in a way no Mission south of San Luis Obispo has experienced. Even San Buenaventura is less of a disappointment, in some respects, than is Mission San Juan Bautista; although the latter has the advantage of being in a small town, and is not overpowered by its surroundings.

San Juan Bautista, thirty miles northeast from San Carlos, is a quiet Mexican town of about seven hundred people. In 1870 it was much larger, boasting of two thousand inhabitants; but when the railroad was built the town was side-tracked, with the inevitable result of drawing the population away. There are few old Mexican houses left, and the whole place is rather disappointingly uninteresting.

The Mission stands, a prominent object, facing the *plaza.* There are the church and the long building on one side. This latter remains as it was built; it has the long corridor of seventeen arches, and two square openings with lintels, the eighteenth and nineteenth, counting from the church end. It is roofed with tiles. The walls of the church are the original ones, but the roof has been shingled, and a tall wooden spire like that at San Luis Obispo, but uglier, because more obtrusive, has replaced the dome, which was badly injured by an earthquake in 1836. The interior has been little changed, and is plain and simple, but with an altar rich in color, — green, gold, and red. There are few seats, for the parish is a small one, and the girls from the near-by orphan asylum, attended by half a dozen Sisters, make up more than half the usual Sunday attendance at mass. A stone slab in the church marks the grave of President Estéban Tapis. There are some magnificent

altar-cloths and vestments to be seen here, and an old barrel-organ, standing five feet high, made in 1735, which was used in the early history of the Mission. The cemetery is a small plat of ground, perhaps fifty by two hundred feet, adjoining the church, and is said to contain the bodies of four thousand three hundred neophyte Mexicans and Indians. There is a beautiful view of the valley from this cemetery.

It is the earnest wish of Father Valentin Closa to see the church once more with its roof of tiles. The tiles were removed to make repairs, but the parish is too poor to put them in place again, and they lie on the ground in a heap. Many people visit the Mission and deplore the shingled roof; but when told the circumstances, and that but a comparatively small sum is needed to replace the tiles, few give anything to this worthy object. A mite-box is in the church, to receive contributions for this particular purpose, but it will be long before sufficient is obtained. Would that some man, rich enough to spare the money, might be moved to bear the necessary expense; also for tearing down the abominable steeple, and building a fitting dome of adobe!

Mission Santa Clara,[1] thirty-six miles north from Santa Cruz, is become the site of the College of Santa Clara (Jesuit). The old Mission church remains, and an adjacent building, both of which, much repaired and restored, are in use, the former as the college chapel. It has two wooden towers, modern, and lacking all character of early days. But it possesses now little of interest for one who has seen San Luis Rey, Santa Bárbara, or even San Buenaventura; for, like the last, it is robbed of its old-time flavor by the modern buildings surrounding it.

[1] See illustration, page 23, showing the Mission before restoration.

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The old *pueblo*, now the city of San José, is three miles from Mission Santa Clara; and the two points are connected by the Alameda, a broad level road, shaded by rows of immense willows. This road was laid out by the Mission Fathers a century ago, and at once became famous for its singular beauty, it being the only road of the kind in the province. Many of the trees, in places, have died and been removed, but much remains as planned. This is one more instance of the esthetic love at all times evinced by the Padres.

Twelve miles north from Santa Clara comes Mission San José.[1] It is hardly worth visiting, for it is so changed as to have lost quite all of its early aspect. The church is restored to such an extent as to be, so far as appearance goes, an entirely new building, with a steeple instead of a dome, resembling San Juan Bautista and San Luis Obispo. What was once the monastery has also undergone much alteration. The Mission is a complete disappointment, and one is glad to hurry away from a spot having so little of the early days. San José was always a relatively poor Mission, although its largest number of neophytes in any one year was greater than that of any other Mission, excepting San Luis Rey; and it did not lay claim to buildings of such architectural pretensions as the richer and more flourishing southern establishments.

Mission San Francisco,[2] — Mission Dolores, — forty-five miles north from Santa Clara, is in the southern part of the city of San Francisco, and as the country all around it is built up, it has, of course, lost its atmosphere of former days.

[1] See illustration, page 51.

[2] See illustration, page 37. This photograph gives the Mission as it was before restoration. Of the original buildings, nothing remains but the church.

The church building is all that remains; it is of the San Miguel type, but the front is decorated with large buttress-like pillars, which add much to the architectural effect. The roof is tiled. The building has been repaired, and the front changed to some extent, but the alteration is less noticeable than might be expected. It is still in use, and is open to visitors on Saturdays and Sundays; but a large modern church on the adjoining lot has, to a great extent, taken its place as a house of worship.

Poor Mission San Rafael! It had a short and feeble existence, truly. Founded in 1817, it struggled on against great odds for years, and, at last, died and vanished entirely. There is not a trace of it, and has not been for more than twenty years. The buildings were small and insignificant, compared with other Missions, and, architecturally, its disappearance is not greatly to be regretted. San Rafael is on the northern shore of San Francisco Bay, not far from the water.

Mission San Francisco Solano, — Sonoma, — the twenty-first and last Mission, about twenty-five miles from San Rafael, is now deserted as a Mission. The church building is still there, the exterior not much changed, with the exception of a tower or balcony, added in later years, which gives quite a different effect to the appearance of the whole. But at the present time the church no longer fills the place of a house of worship, nor has it done so since 1882. It is now used as a barn for storing hay! The adjoining building, low, one-storied, with the veranda along the entire front, is nearly the same as in former days, but a wooden fence, cutting it off from the street, takes away much of the character peculiar to this style of building. This part of the Mission is — or was, very recently — used as a winery.

Mission San Francisco Solano was beautifully situated in

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a landscape of bay and mountains, had good land for cultivation, and plenty of water, but it was called into existence too late to achieve a large place in Mission history, and secularization killed it almost before it had grown out of its infancy. Still, there were a comparatively great number of neophytes enrolled here, and had the Mission been allowed to live, it would, no doubt, have equaled, if not surpassed, in this respect, all but the very largest establishments.

And thus we finish our rapid survey of the Missions as they are at the present time. Much has disappeared with the years, and much is steadily disappearing with each recurring year; but much yet remains to us, and the rapid progress of decay, which prevailed for so long a time, has been checked, and with proper and intelligent care these buildings and ruins will last for many years to come. Purísima and Soledad are too far gone to be saved for any length of time. After less than a decade, probably not a single vestige of either of these will be left in place. But the buildings at San Luis Rey, San Gabriel, San Buenaventura, San Juan Bautista, San Francisco, and especially those at Santa Bárbara, must serve to remind us of the picture Nueva California presented when at her fullness of prosperity in Mission history, during the first thirty years of the century.

FINIS.

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